



January 199.

A Clear Vision, BMS STRATEGY Reg Harvey p6



In this month's issue: Vision for Mission BMS WORKS OUT ITS NEW STRATEGY 28:19 Teams Les Groupes Margarete

Margarete, a saint in life and lip who prayed for a missionary to come and help her church never expecting a missionary from the other side of the world.



What are the new BMS 28:19 Action Teams 4 getting up to?



20

Take Two

The "go" of the gospel is an imperative for this generation but it cannot be associated simply with travelling abroad.



Waves: Keith Riglin takes another look at BMS strategy.

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mh. editorial

They are in response to your letters and to the questionnaire which so many of you kindly filled in. We're sorry that the price has gone up. However, at £5 a year (50p an issue) it is still good value, especially when you realise that it costs £8.50 a year to produce. Anyway, £5 was the price most respondents to the questionnaire felt to be reasonable. We're sorry too that we were not able to signal this in the last issue of **m**h. The decision to increase the price was made at the meetings of the BMS General Committee on 21/22 October by which time the November/December **m**h. had been printed and was already being dispatched.

This month we begin, where we left off at the end of last year, with the story of a Christian woman in the south of Brazil. After all she is what mission is about, a representative of all those whose lives are being touched and transformed by the living Christ. With all the talk in BMS about developing a mission strategy let us never forget that, as the disciples of Jesus Christ, we are called into his caring ministry of love for women and men the world over.

Then Yvonne Wheeler's article about bread is a timely reminder of how Christ's love concerns the whole of a person. Loaves of bread are able to satisfy the need of the body for nourishment but we cannot live by bread alone. People also need that "heavenly food" to satisfy a deeper spiritual hunger.

We are also picking up the debate about mission strategy which began at the October meetings of BMS General Committee. The "vision for mission" theme will be explored throughout this year and will stimulate, we hope, your thinking as the BMS looks to churches and associations to join the debate. You don't have to wait of course. The letters page is open for you to participate in the discussion now. But please, don't make your letters too long!

mh. Missionary Herald

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mh. PRICES 1995

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Margarete Da Silva Pieczarka

A saint in life and lip who prayed for a missionary to come and help the congregation at Parque Marinha.



Above: Margarete speaking at the Parque Marinha Church, Rio Grande.



he request for a prayer of thanksgiving was met by a response that was a mixture of weeping and praying in thankfulness and joy. This was Margarete pouring out her Brazilian heart with gratitude to God for the arrival in the midst of the congregation of a Brazilian Navy couple from Rio de Janeiro who were able and willing to help with the music in worship which had always been an area of weakness in the congregation.

Margarete has been a widow for four years. Her husband died suddenly from a brain tumour. She was left to bring up two children, now aged 16 and 13, on a government pension (£220 per month).

She was converted in 1982, just two years before Roger Collinson retired from the Royal Navy and started to prepare for Baptist Ministry.

She was from a spiritist family and her mother was a medium for many years. She was never deeply involved in the spiritist activities and when her sister was converted to Christianity she began to attend a housegroup in order to discover what had led to the evident change in lifestyle in her sister.

After about five months of contact with the church and the housegroup

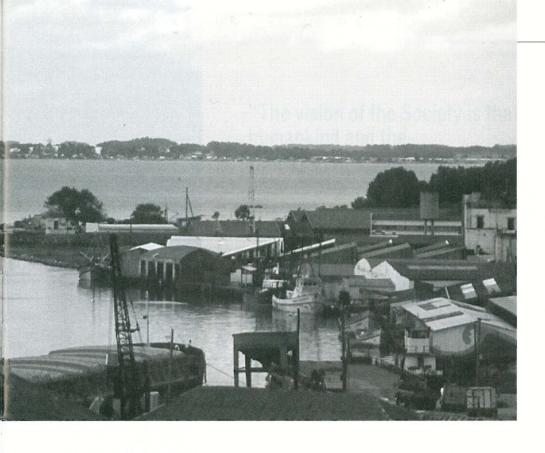
she put her trust in Jesus Christ as her Saviour at a meeting in her sister's home. Following her conversion she waited for four years before being baptised in order to be sure that her faith was secure.

From that moment (1986) she began to pray for a missionary to come and help them on the Parque Marinha estate. She hoped someone might come from Porto Alegre, the state capital about 200 miles away or even Rio de Janeiro, over 1000 miles to the north. Imagine her surprise when Angela and Roger arrived in 1990 from the other side of the world.

Margarete is now the Vice-president of the congregation and the Treasurer. More importantly she is a saint in life and lip and greatly loved and respected by all who come into contact with her, the sort of person it's a joy to work with.

When Angela and Roger return to the UK in April 1995 it is on this lady's shoulders that much of the responsibility for the work on the Parque Marinha estate will rest.

Margarete's faith has grown and matured enormously during these past twelve years and will certainly uphold her as she takes on even greater challenges during 1995. This lady of faith needs and deserves your prayers, don't fail her.



Left: View of the naval dockyard from the Collinsons' apartment in Rio Grande. Just right for two ex-Royal Navy officers!

The Parque Marinha estate of around 15,000 people is situated in Rio Grande in the very south of Brazil's most southern state of Rio Grande do Sul.

Roger and Angela Collinson have been working there since the end of 1990, looking after the Parque Marinha congregation which has been meeting in a local school.

Below and right: Pastor Paulo and his wife from the mother church in Rio Grande.





BMS FUND FOR THE FUTURE

Money from the BMS Fund for the Future has been used to construct a new building at Parque Marinha and in September 1994 Roger and Angela reported that the "rooms are virtually completed. There is still some tidying up to do and painting but they are fully functioning and so useful."

The chapel was also on the way to being completed and they were looking forward to a formal inauguration on 29 October.

"Do pray that the complex will be a means of rich blessing to the community in every possible way; a source of light, comfort, hope, renewal, peace, joy and practical help.

"Our numbers are growing slowly but steadily and we hope to have our first baptisms in November or December (1994). In the past these have been held in the mother church but now that we have our own facilities our new folk will be able to make this act of faith and witness in the midst of their own people.

"These are exciting days for the Baptist family in Parque Marinha who have stood with us so faithfully during the past four years as we have dreamed and prayed and planned and struggled. Now we see the fruits."

Following her conversion she waited for four years before being baptised in order to be sure that her faith was secure.

Seeking a Clear Vision

Reg Harvey, BMS General Director, outlines a future strategy for the Society firmly rooted in the missionary task of sharing the good news of the kingdom.

he BMS is a missionary society.
Does anyone doubt it? After all, we are the Baptist *Missionary* Society.

However, it appears that some people are not too sure what BMS stands for. "There is no clear vision," they say. So, BMS intends to put it right.

The process started at the end of October 1994 when Reg Harvey, BMS General Director, outlined a future strategy for the Society firmly rooted in the missionary task of sharing the good news of the kingdom.

Addressing the BMS General Committee he said: "This is the purpose and promise of God, that women and men in their sin and falling short of the glory for which they were made shall find forgiveness and renewal through faith in the dying and risen Saviour God.

"This was and remains at the heart of the vision for the Baptist Missionary Society.

"The vision of the Society is that all humankind and the whole of creation recognise and accept God's reign of love, joy, righteousness and peace, revealed supremely in Jesus Christ by the power of the Holy Spirit."

THE CONTEXT OF MISSION

Reg Harvey spoke of the context of mission in the modern world. He looked at population growth, poverty, the place of women, urbanisation, people movements and refugees, and in each case recognised a need for evangelism and proclamation of the gospel alongside such things as literacy work, political action, and education, development, relief, and health work.

He looked at the growth of the World Church alongside resurgent Islam, Hinduism and Buddhism.

"A tidal wave of new religions is sweeping across all continents. To the Society

(BMS), committed to the view that women and men find salvation and forgiveness uniquely in Jesus Christ, this emphasises the need for commitment to the proclamation and the demonstration of the gospel.

"At the same time, the task is not one for British Baptists alone. The world church has grown and the two-thirds-world church is particularly lively and the fastest growing both numerically and in terms of missionary outreach."

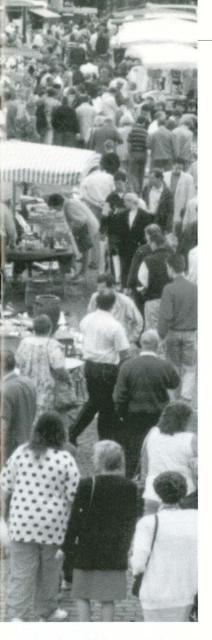
RICH AND POOR

Reg Harvey pointed to the economic and political state of the world suggesting that the BMS had a role, together with its partners "and with governments to endeavour to redress the balance between the rich and the poor."

He looked at the 40 wars currently being waged around the world and the number of countries "struggling" towards democracy.







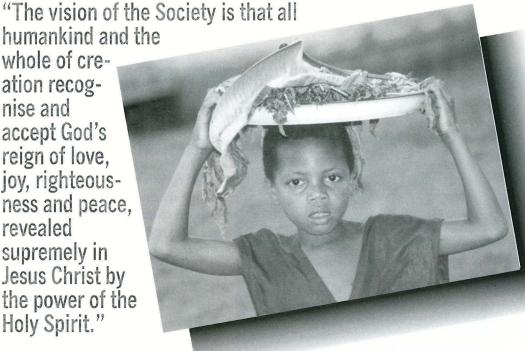


humankind and the whole of creation recognise and accept God's reign of love, joy, righteousness and peace, revealed supremely in Jesus Christ by the power of the Holy Spirit."

> people; targeted tasks like work amongst women or urban ministries; associated ministries with overseas partners in areas like healing and health promotion, development, education and human rights; increasing cooperation with overseas partners; and feeding back into the churches of the British Isles lessons being learned from overseas so that the gospel can be made known effectively.

> The BMS strategy for the future is to be worked out more fully by the BMS Board of Directors and discussed at the March General Committee. The intention is then to involve Baptist churches and associations in wider discussions before the strategy is finalised.

Reg Harvey is the BMS General Director. He served as General Secretary from 1982 until the of 1993 when the new BMS structures came into place.



He saw this as leading BMS and its partner churches towards a ministry of reconciliation, first of all at the personal level of reconciliation to God through Jesus Christ and then in reconciliation with one another "as equally loved children of God."

The British scene was examined. Materialism, the multi-faith nature of Britain, the recession and the relative weakness of the churches were all scrutinised.

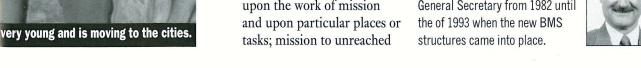
"This," he said, "argues for the churches to hold clearly to their faith in a Saviour God and proclaim the good news of life which is found fully in the one who is the bread from heaven."

NEW STRATEGY

Reg Harvey outlined the beginnings of a strategy which involves inviting churches to focus prayer upon the work of mission tasks; mission to unreached

THE OBJECT OF THE BMS

The object of the Society is to enable the Baptist Churches in the British Isles to respond to the call of God by sharing with all God's people in making known the Gospel of Jesus Christ throughout the world, principally beyond the British Isles.



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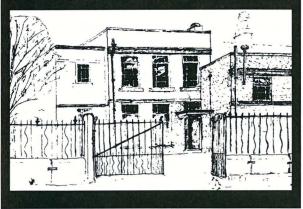
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was dreaming of a quiet
Christmas, not like the one we
had last year. Relax, I'm only
kidding! It was a very good
Christmas, in fact, though rather busy
and not very traditional in the British
manner. For a start, it's the middle of
the hot season. Then, with no family
or BMS colleagues here, the pull was
in a different direction, and we went
with the flow. It was very much a
church festival, which may possibly
have been the original idea.

The previous days had been busy with a district trip and various church events. On Christmas Eve, the Friday, we helped Pastor Lukombo baptise several candidates in the Tshwenge stream, not far off the end of the airport runway. Fortunately it's not as busy as Heathrow! On Christmas Day, we had a lengthy service at Kingasani and were invited by American friends for the rest of the day.

Next day, the last Sunday of the year, another long service at Kingasani was followed by a meal at the church, from where we went on to a daughter church at Masina for an afternoon service. Very hot and sticky all the while!

We got home shattered and thought, "That was Christmas, that was!" It was partly the way the calendar cookie crumbled. This year should be quieter because it'll be a two-day Christmas.

Some folks, of course, celebrate right through the night from Christmas Eve. Plenty of music from the choirs, and drama. The Christmas play is the theatrical event of the year. Since there's plenty of time between midnight and dawn it tends to be long. Some producers begin at creation, whereas others only pick up the story at Ruth and Boaz. They all like to set the scene well before Elizabeth, Mary and the Shepherds. Put it in context! The storyline, of course, is

Dreaming of a quiet christmas



Pounding manioc in a Zairian village

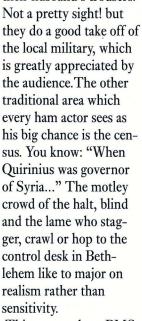
well known. It's the interpretation that depends on those who perform it this year - the women's meeting, the Sunday School teachers or an ad hoc group.

One memorable year at Kimpese it was the Bible School students' turn. From some reason none of their wives would take part and only Ludembo volunteered to be cast as Mary. You could say, "mis-cast." He looked a little too robust for my taste, and not quite the right shape, even with the usual cushion in place. By going into labour, however, I felt that he went beyond the requirements of the script. His realistic performance nearly brought the house down. You will gather that the softly-softly approach

to the dramatic presentation of scripture is not in vogue here. They seem to get the message across effectively nonetheless.

When it's the women's turn you have the reverse problem of portraying Herod and his henchmen. These roles are reserved, of course, for the beefiest of the ladies. This is fine until they try to squeeze themselves into

their husband's trousers.



This year we have BMS colleagues, so perhaps we'll go for a traditional

Christmas. If it looks like being too quiet we could always stay for the allnight play! Our Zairian friends make much more of the New Year as a time of general celebration. Not that their feasting goes beyond buying a bit of pork or beef, if they can, for the family. What they give thanks for, and it is genuinely heartfelt, is that they're still here at the end of another year, sound of mind and limb. They'll look back and remember family and friends who didn't make it this time round.

Owen and Deanna Clark have served in Zaire since 1961 apart from a short break in 1991-93 following the emergency in Zaire during which time Owen was BMS BiCentenary Secretary.

around the world? Indeed, where are they?

In September, 17 Action Team members arrived at Didcot for training where they met BMS staff and took part in a variety of sessions ranging from drama workshops to health and hygiene. Then they moved to St Andrew's Hall Missionary College in Birmingham for two weeks. This was followed by a church placement where they worked together getting involved in many aspects of church life. At this point the Belgium team left for language training in Paris.

The teams then went home to say their goodbyes before leaving the country - that is, all but four. The Zimbabawe team - Graham, Eleanor, Marc and Marianne - were all set, passports, airline tickets and numerous painful injections, six months' supply of suntan lotion, but unfortunately no visas. And so they had to learn one of the first missionary virtues, patience. They waited. After expecting sun, heat and mud huts, they found themselves in Birmingham. Glebe Farm Baptist Church in Stechford allowed the team to work with them for a fortnight. They became involved in pastoral visits, prayer walking, youth clubs and organising an "open house party" as well as Sunday services.

When, two weeks later, the visas had still not arrived they went to South Wales where they helped in the preparation of a new church soon to open.

Fortunately, after a lot of prayer the team were able to leave on 4 November. They have arrived safely in Zimbabawe and are already working in the shanty towns of Bulawayo.

It was a difficult and frustrating start to their "28:19 experience" but they saw it all as part of God's plan for them because they were blessed by the support they received and the work they did in Birmingham and Wales.

This is just one of many examples of how 28:19 is such a rich learning experience for young Christians who simply want to go out for God and put what they believe into action. Steve Woolcock

> Steve Woolcock was a member of the 28:19 Youth Action Team in Lille, France, 1993/94. He is spending a further year, based at Didcot, as the 28:19 Action Team Co-ord

28:19 ACTION TE

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ing year-out or summer

you are looking for, fill in

challenging and reward-

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Home Church

a year out



groupe

(Hospital Christian Fellowship) By Dr Richard Matendo The HCFI is an interdenominational organisation which seeks to follow Christ's instruction in John 20:21,

n 1947 two brothers, Francis and Carl Grim, when visiting their father who was ill in hospital in South Africa, were struck by the spiritual needs of the nursing and medical personnel. They realised that if the medical and nursing personnel were won for Christ, God would, through them, be able to express His love and concern for the patients.

Their father died soon after. Following that Francis Grim devoted all his time and energy in communicating this vision to other hospitals in South Africa and other countries. He made many trips throughout the world which culminated in the creation of the Hospital Christian Fellowship International.

THE VISION

The HCFI is an interdenominational organisation which seeks to follow Christ's instruction in John 20:21, "As the Father has sent me so I send you." It is not a church. Its aim is to group together health professionals in a framework where they can practise integrated health care, treating the whole person, body, mind and spirit. The HCFI considers the hospital a great field of evangelisation for "more people pass through hospitals than through churches."

Also during times of war or unrest churches and markets may close but

apply it.

hospitals remain open. Lastly, a person who is sick is more receptive to the word of God than when he is in good health. It is in this way that the HCFI has the aim of building the kingdom of God in the health service through strategies of prayer, evangelism and the training of disciples.

THE HISTORY OF HCFI IN ZAIRE

The HCFI has come a long way since its birth. It exists in many countries. Although Francis Grim visited Kimpese in 1953, things did not start

Please pray for us: 1. Pray that many hospitals and health centres will be contacted; that they will grasp the vision of HCFI and

2. Pray for those already engaged in the work that they may remain firm and bear much fruit.

3. Pray that God will meet the material and financial needs for the work to continue both in the central organisation and in the training centre.

until 1977 at the same hospital. Initially the HCFI existed under the cover of the Scripture Union. It was only in 1991 that it was formally recognised by the State. Mlle

Danielle

Bolay from Switzerland pioneered the work from 1977 until 1988. Together with a team of Zairian brothers and sisters she organised the work and visited many health institutions throughout Zaire. Thus men and

women were challenged to be involved in the full time ministry with Danielle. The training centre for French-speaking Africa was opened at IME, Kimpese in September 1988 under the leadership of Beyo and Noâlle Madituka (formerly nurses at IME/Kivuvu) who were trained in Switzerland.

At the present time the HCF/Zaire has ten trained workers of whom four are full time. Each two years they organise a national congress. The first in 1983 gathered 43 participants whereas the 7th in 1994 gathered over 120 coming from the majority of the regions of Zaire. During the conference the General Assembly, which is composed of 48 members, is held where general decisions are made concerning the direction of the HCF. The National Action Team comprised six members, led by Dr Tshilumba, a full-time worker and former surgeon.

Dr Richard Matendo (photo above) is Resident Doctor in Paediatrics at IME, Kimpese (photo below) and a Deacon and Treasurer of the IME church. He is a leader of the Music group and a member of the National Committee of the Hospital Christian Fellowship in Zaire.





Return to Kimpese

Dr Stephen Rigden Green, former missionary paediatrician at IME Kimpese, Zaire from 1981-1992 was to speak at the National conference of the Hospital Christian Fellowship in August 1994.

r Stephen Rigden Green, former missionary paediatrician at IME Kimpese, Zaire from 1981-1992 was invited as the main speaker to the National conference of the Hospital Christian Fellowship in August 1994. During the same trip he was able to visit the hospital at Kimpese to evaluate the research programmes that have continued in his absence.

"I had a lot of misgivings about what I would find after all the problems of the past two years," he said. "I was greatly encouraged by my visit, not only by the tremendous enthusiasm of the Christians at the conference but also by my trip to IME. There I was pleased to find people carrying on the work despite the problems.

"Dr Mbala, my replacement, was directing the department well and taking responsibility within the hospital as Head of medical staff. He was trained in paediatrics at the University of Kinshasa through a grant from TEAR Fund after working as a student and then a resident at IME.

"I was encouraged to find colleagues who I had worked with and trained really going on with the Lord and maturing in their leader-

ship roles. Surely this is what mission is all about. Winning souls for Christ, training and enabling.

"I was pleased to find the research project continuing under the direction of John Mokili. He has now come to Edinburgh to complete a PhD over the next two years. Johnny Bopopi has taken over responsibility, helped by Gwen Hunter, pharmacist.

"Over the next few months we are hoping to start various projects which will tackle such subjects as why the seroprevalence of HIV is stable in the area (an anthropological study), educational projects, training counsellors for tackling the AIDS problem, targeting prostitutes with appropriate help and counselling. We hope these will be financed by various charitable agencies involved in the AIDS problem. Each of these studies carries a large service component, i.e. research that brings appropriate medical help to those involved in the study.

"During the weekend I was at Kimpese, there was a series of revival meetings at the local CEZ church to which over 6000 came. Many came forward to receive Christ and many others came to renounce their involvement in witchcraft."



WML BMS TEAM EVENTS 1995

So often our view of the world is limited. We look out and the images were see are blurred, lost in the mist, or even warped. We need clear vision to enable us to see the needs, joys and challenges of our world.

The 1995 Team Events have as their theme "20/20 Vision". Through a variety of activities the theme is explored enabling people to see:

- what is happening in the world;
- what BMS is involved with in Asia;
 Africa, Europe, Central and Southern
 America:
- how everyone can do something for world mission.

The programme is flexible to suit the needs of each venue. Local churches plan what they wish to be included. All ages are catered for - children, teenagers, young adults, older folk. It is an event for those committed to the work of world mission through BMS and also for those who know little about BMS.

From children's programme to multimedia presentation; from experiencing life in other cultures to taking part in seminars; from meeting missionaries to listening to those from other countries studying with us; in these and other ways the mission vision is shared.

In February there is a 20/20 Vision event in Reading; in March there will be events in Sheffield and Romford.

Ask the BMS Co-ordinator for your area (formerly known as National or Area Representative) for more details. Book the date in your church diary and indeed in your own diary.

Come and improve your vision. We look forward to seeing you. ●

Breac

"What's the bread queue going to be like this morning?" wonders **Yvonne Wheeler**, steeling herself to get out of bed to face a new Albanian day. "Shall I take some bibles with me for those hungry for heavenly bread as well?"



ALBANIA

Albania was a communist country for 40 years after the second world war and, from 1967 until 1990, all religious institutions were closed by the government. Before 1967, about 70 percent of the population were Muslim, 20 per cent were Orthodox Christians, and 10 per cent were Roman Catholic. Government figures now suggest that 55 per cent of the people are non-religious.

Baptist work in Albania, which began in 1992, is sponsored by the European Baptist Federation. BMS missionaries, Drs Chris and Mairi Burnett, first of all opened an "office" in Tirana, the capital. Today, after several baptismal services, there are around 40 Albanian Christians in the Albanian Baptist Fellowship based in Tirana and Bregu i Lumit

There are more missionaries too, from Italy, the United States as well as the UK. They are involved in evangelism and church planting, agriculture and development, education, health work and administration.

m i s s i o n must get up early this morning and try the new shop which has just opened. Perhaps the queue won't be so long. The waiting is tedious but then I shall miss a chance to talk to some of the other people in the queue and practise my Albanian!

I won't miss the naughty children who try to jump the queue but I shall miss the old lady who shuffles along. She doesn't smile very often but perhaps she doesn't have much to smile about.

One mum is always very harassed and anxious to get back to the family with the breakfast. She finds it hard to feed them. Her husband is out of work. So many of us standing in the queue waiting for the same thing – bread.

Should I buy two or three loaves? Then I wouldn't have to come every day for it. But then it wouldn't be so fresh and no one likes stale bread.

Perhaps that is what God meant

when he told the children of Israel to collect only enough manna for one day; it must be fresh. Now there's a spiritual lesson! The bread of life must be eaten fresh every day. Which reminds me: where is my bible? Which version shall I read from? RSV, NIV, Good News? Well it's all good news isn't it?

I must remember to take some bibles with me to the bakery. It's a good exchange, bread for bread. No?

I gave the baker one last week. It does seem that people are hungry for the heavenly bread. Last week so many people asked about having a bible. The children's bible is good and it only costs 70p. It must be subsidised, like white bread in Britain.

The adults are so thrilled to have a copy of the bible. I suppose I take it for granted. How many do I have lying around at home?

How long will this freedom to distribute the scriptures last? The har-







vest is ripe but the labourers are few. Jesus said: "Pray, give, go."

If we can give God's word to people then the promise is that "my word will not return to me void but will accomplish that for which it was sent." (Isa 55:11)

Well I can't say much in Albanian but God can through his word. I must tell the folk at home in the UK. They might like to help me get it distributed.

Time to get up to share the Bread of Life. I guess that's the main reason for being here. Well Lord, Here's to a new day. O for a loaf of granary bread!

Yvonne and David Wheeler are former BMS missionaries in Bangladesh. They returned to the service of BMS last year and are now part of the BMS group working on the European Baptist Federation (EBF) project in Albania. David is administrator of EBF work and Yvonne is hoping to develop medical work.



28:119 aco

The "Great Commission" has been the metronome of much missionary endeavour over the last two centuries. By **John Wilson**

he helicopter lifted up from the dusty soccer pitch, lurched to one side, manoeuvred in the air and flew off over the dense forest. Below dry mud brick houses appeared in a clearing.

"Goodbye daddy!" These are my first recollections of life. Sitting as a three and half year old with my mother, brother and sister in an American airforce helicopter. Other missionary mothers were sitting with their children on the wooden benches that ran round the helicopter hold. The feet of the pilot could just be seen guiding us away from what could have become a war zone in the independence uprisings of the then Belgian Congo.

I would not see my father again for another 13 months.

This was my conscious introduction to missionary life! For many, such a dramatic event might sum it up well: danger, excitement, a world totally different from the one we live in. Paul too is often cited as an example of the danger and excitement of missionary work! But there is a danger that our thinking about mission gets too tied up with the dramatic, exotic and unusual aspects and does not go deep enough. Why are we involved in mission at all? Why are only five per cent of missionaries involved in pioneer situations? Should we be welcoming missionaries i s

from other countries to Britain?

The "Great Commission" has been the metronome of much missionary endeavour over the last two centuries. Some shy away from this passage as having been tainted with colonial overtones. I wish to turn to it again to find out what it has to say to me in a cultural setting that does not leave me with any feeling of superiority. French life and culture compete and in many areas surpass that of their British neighbours. Christianity took root here long before it did so in Britain. It was good to be reminded in our first placement in Lyon that 1800 years previously Christians had been martyred in the amphitheatre which overlooked the city.

Matthew finishes his gospel with this commission to remind us that the gospel is mission! This going to others is the acting out of the Beatitudes which introduce Jesus' teaching. The dynamic of the kingdom of heaven leads us into dynamic relationship with other people and peoples. Without him we would remain proud and self-assured. Peace and mercy are ours to share because they are his to give. World mission through the missionary Christ is our beatitude.

I believe that this call to "go" is as imperative as it ever was, but that does not mean that it will always follow the same pattern in every generation. Mission today is changing even



Above and below: Sue Wilson tallking to women within the multi-ethnic community of Bron, a suburb of Lyon, France. Right: Children in Zaire, where John Wilson (below-right) spent the first few years of his life.



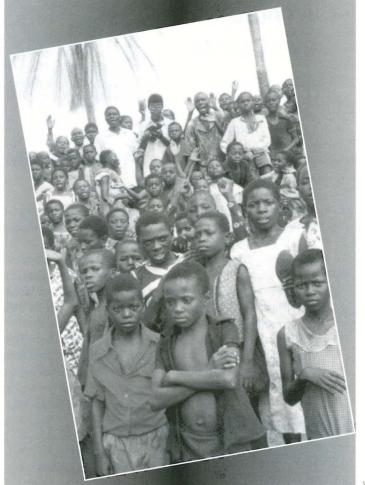
from that which my parents knew.

Thirty-four years after they set sail on a Belgian ship for the equatorial jungle with a six-week-old daughter, Sue and I also set sail with our sixweek-old daughter to become missionaries. But there the similarity ends. In contrast our journey was only a matter of hours. My parents had been encouraged to buy pithhelmets and mosquito nets! For Sue and myself our greatest concern was the sale of our house and the transporting of our furniture. Privation and protection against deadly diseases had been replaced in our experience with the isolation and monotony of western materialism. The adventure and reward of struggling against enormous odds, that my parents knew and which I can still recall, has become for us a perseverance in the face of luxury and apathy.

These contrasts may only be superficial, but they indicate a deeper change. The west can no longer pretend to claim the high moral ground. Christianity no longer belongs to us. We need to be receivers as well as givers of the gospel. In recent years BMS has sought to change its methods and structures accordingly. Cooperation with national churches rather than imposition is now the underpinning principle of the Society. The funding of national pastors and projects is preferable to the sending of British Baptists. Greater involvement in decision making by partner churches in the BMS's agenda is being sought after. The move is to a greater humility, indeed as I believe, towards a truer understanding of Jesus' final commission to his disciples.

The "go" of the gospel is an imperative for this generation. But in the complexity of the world in which we live it cannot simply be associated

The "go" of the gospel is an imperative for this generation. But in the complexity of the world in which we live it cannot simply be associated with travelling abroad.





with travelling abroad. Trying to understand and communicate with the world which is at our doorstep is for many the best way to become involved in the task of mission. My college principal reminded me before I took a year out to work with Christian radio in India that if I had never made Jesus Christ real to someone in my own culture I shouldn't think that it would be easier in another. Every Christian should be a missionary practitioner in the context of their everyday situation. It is only the most effective of these who should be sent to climb the face of another culture.

In future issues of the Herald I hope to explore further this mission in which we are all involved. How can we be more taken up into the ringing message of the risen Christ on that Galilean mountain? I think it is time to look again, at the close of the

second millennium of Christian mission, at the command of Christ to his band of disciples and ask what has this to say to the church today.

John and Sue Wilson went to France in 1988. After language training at Massy, they moved to Bron, a suburb of Lyon, in 1990 to look after a small multi-racial church. At the beginning of 1994 they settled into a church at Morsang-sur-Orge. John was previously minister of Emmanuel Baptist Church, Falmouth.

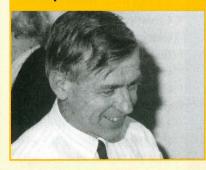
Generous giving

Baptist Missionary Society personnel both at home and overseas have accepted a freeze on their salaries and allowances to enable the Society to continue its work in the coming year. This includes an increase in the BMS commitment to places like Albania, Nepal and Thailand.

Christopher Hutt, Director for Finance and Administration, pointed this out to the General Committee as he presented the BMS budget for 1995.

At the same time he thanked

Christopher Hutt



the churches for their continued generosity in increasing their giving to the BMS by more than the rate of inflation.

"So far the increase in giving this year is just over four percent," he said. "However it is not the five per cent appealed for."

Mr Hutt estimated that total expenditure for the next year would be £4,696,850 - a £174,250 increase. This reflects an increase in the cost of the work overseas by £211,850 making a total of £3,283,650.

At the same time, the costs of education, promotion and recruitment are reduced by £10,150. Administration costs are also being reduced by £27,450.

The Society is appealing to the churches to increase their giving in the next twelve months by seven per cent. But even if this is achieved and investment income and legacies come in as expected, the BMS will still have to draw £318,650 from reserves.

"Whilst we can do this now, obviously we cannot draw on reserves like this every year," Mr Hutt said.

A church in every place

Two visitors from Indonesia shared their vision for mission with the BMS General Committee last month. The Revd Youtie Legoh, President of the Kerapatan Gereja Baptis Indonesia (KGBI), and the Revd Jether Mokodaser, Vice-President and Dean of the Seminary said that their small Baptist convention of 75 churches and 140 mission congregations had a strategy of 1-1-1.

"Our intention is to plant one church in one village or town in one generation," they said.

There are more than 13,000 islands in the Indonesian archipelago. However, initially they intend to make sure that they



David Martin, BMS Director of Operations, and the Revd Youtie Legoh, President of the Convention of Indonesian Baptists.

have a presence within each of the country's 27 provinces.

The Revd Jether Mokodaser, who is involved in training leaders explained that newly ordained ministers were expected to go out and plant a church.

"Our greatest challenge is to find ways of communicating to the majority of Muslims within our Indonesian population of 180 million."

The BMS is supporting the work of KGBI, particularly in its vision to minister to the unreached people of North Sumatra in the rural districts south of Medan.

A change of name

From now on BMS National and Area Representatives are to be known as BMS Co-ordinators. So, for instance, Derek Clark is the BMS Co-ordinator for Scotland and Cath Mawson is the BMS Co-ordinator for the North of England. We don't know how we're going to shorten the names. "Reps" came off the tongue quite easily. "Co-ords" perhaps or even "Cords"? Perhaps not.

... and a change of address

Sue Wilson, one of the BMS Coordinators for Wales, has now moved house. Her new address is: Lower Ackhill, Presteigne, Powys, LD8 2ED. Tel: 01544 267456.

And of course this is also the new address for BMS Vice-President and Honorary Medical Officer, David Wilson!

Reunion

Will all former BMS missionaries, who are interested in an "All BMS Regions Reunion" in either 1996 or 1997, please contact Neil McVicar, at 30 Kilpatrick Gardens, Clarkston, Glasgow, G76 7RQ, as soon as possible.

Comparing India and Derbyshire

Four denominations in Derbyshire, Anglicans, Baptists, Methodists and URC, are in partnership with the Church of North India (CNI).

In September 1994 eleven young Indian Christians living as far apart as Gujurat in the east, Assam in the east, Amritsar in the north and Kolhapur in the south spent three weeks in the Derbyshire churches. Nine were students and their leader was Ruly Mohanty from the Diocese of Cuttack which was an area of BMS work. Ruly's father is Bishop of Cuttack and Vice-Moderator of the CNI.

The following is from Ruly's interim report of the visit.

Our visits to schools, universities, hospitals, factories, industry, museums, day care centres for the aged and the homeless helped us to widen our knowledge of British life. This included various social and leisure-time activities like the barbecues, the informal get-togethers with the young people, bowling, ice-skating, boating, hill-walking and a visit to Alton Towers.

English food proved strange, new (fish and chips) and interesting (salt-free). We would have liked more time with our hosts. The programme was a little hectic, but we were never bored.

We belong to the CNI so our knowledge of different churches was limited. However, our visits to churches of different denominations, sizes and styles have increased our understanding. We were impressed by the frequent family services and lively singing.

Although women in England now serve as ordained ministers, they are not fully accepted by congregations, especially by the elderly, and also sometimes by their male colleagues. Although India is a conservative society the CNI did not have any difficulty in ordaining women.

We were disappointed to find little involvement and activity in the churches by young people. They were mostly between the ages of twelve and 17. In India they are older, although we have a gap between Sunday School and youth activities. The few youth activities did not stretch much into society. The young were more concerned about their own activities and career.

We observed little co-operation and planning together between the older members of the congregation and the younger people in church. Older young people could be encouraged to help with the younger ones. This would give them responsibility.

We were impressed by the eagerness and interest of people to know more about us. It was sad to see weak family bonds and very little contact between neighbours. Christianity seems a private affair and there is hesitation in talking about it, especially among the young people. Teenagers have far more independence and tend to drift away from both the family and the church but all those we met were

polite and most people were punctual, systematic and had a good civic sense. We liked the idea of having hospital and industrial chaplains linking church and secular life.

Twelve young people from Derbyshire go to North India in July and August this year.



Sorting spectacles at Pimu, Zaire.

Spectacles

For the time being please do not send any more spectacles to the BMS.

For many years Mr Tom Slade, with the help of the local Rotary Club in Hitchin, has received, sorted, classified and sent overseas the thousands of spectacles collected by friends in British Baptist churches. Many people particularly in Africa have cause to be grateful to Tom Slade and his team for this piece of devoted service and we join with them in saying, "Thank you."

However, Mr Slade has reluctantly decided that he can no longer continue to do this work and until we can find someone else to take his place please do not forward any more spectacles to BMS or to Mr Slade in Hitchin.

We are looking for an optometrist, or perhaps more than one, to take up this task. Please write to the BMS Finance and Admin Department at Didcot if you feel this is something you could do.



Members of the Sunday School and Bible Class of Duncan Street Baptist Church handing over stamps and coins to Walter Lumsden.

Stamping his mark

For more than ten years Walter Lumsden has been sending stamps to the BMS Stamp Bureau. The stamps are collected by Duncan Street Baptist Church Edinburgh, where Walter is a member, and before sending them on he trims and sorts them. On one occasion he travelled by train down to Telford to deliver one batch himself.

Walter, who is in his 80s, used to manage a Christian bookshop in Edinburgh. He has also looked after difficult children at different times as a sort of "uncle" and so exerted some Christian influence over them.

Recently, David Mumford, who is Sunday School Superintendent at Duncan Street Baptist Church, decided to involve the Sunday School and Bible Class in collecting stamps and coins as part of a team competition.

"They have done very well," he said. "It was also a good opportunity to introduce them to the work of BMS and to how they can help. We presented Walter with all the stamps and coins collected over the year on the last day of Sunday School before the summer."

CHECK OUT

JANUARY 1995

ARRIVALS

Heather and Ryder Rogers from Albania David and Ann MacFarlane from Italy

DEPARTURES

Peter and Valerie Harwood to Nepal David and Ann MacFarlane to Itlay John and Norma Clark to Brazil Keith and Barbara Hodges to Brazil

VISITS Sian Williams to Thailand and Bangladesh Reg Harvey to Mizoram and India

ACKNOWLEDGEMENTS

LEGACIES

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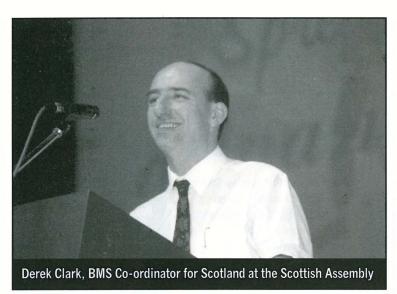
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ANONYMOUS GIFTS

Anon	250.00
Bingley	45.00
Bristo	150.00
Charities Trust	3.70
Glasgow	25.00
Keighley	65.00



Scottish Baptist Assembly

"A fast-paced and fascinating evening focusing on world mission," was how Stephen Younger, editor of the Scottish Baptist Magazine described the final Public Rally at the Baptist Union of Scotland's Assembly.

The evening was hosted by Derek Clark, BMS Co-ordinator for Scotland, and Sue Wilson, BMS Co-ordinator for Wales. And for the first time at a Scottish Assembly the proceedings included the valedictory service of a BMS missionary, John Clark, returning to serve overseas.

Robert Atkins, BMS missionary in France, was interviewed. "He confessed that at his first prayer group at Spurgeon's College they had been asked to pray for missionaries they knew. Ashamed to admit that he knew no missionary, nor any society, he 'invented' a missionary!" reported Stephen Younger. "He assured the audience he had progressed a long way since then."

" David Meikle, in Sao Paulo, Brazil, was interviewed on a live telephone link by Andy

Stockbridge, BMS Director for Constituency Support. David, a Scot, wryly advised him 'don't make this a long call, BMS is paying for it!' He talked about his work in three favelas and his struggles with language, culture, many broken homes and families. poverty, spiritism and violence. However, he called the favela 'an evangelist's paradise' and spoke of flourishing work amongst street kids.

"Two 19 year-old members of recent BMS 28:19 Action Teams were interviewed: Rachel Stephenson, who had been to Nepal and Thailand and Karen Clark from Brazil. They said it had been a worthwhile experience and that they would love to return and serve again."

The evening came to a climax with an address from the Revd Emmett Dunn, BWA Youth Director. "We have the responsibility as salt and light to go down into the valleys of darkness where the multitude are. As salt affects the flavour of the food (and never the other way around) so we are expected to be salt to the world to change its flavour. God has not called us to be successful but to be faithful and persistent.

"Where people are hungry,

you feed them; where people are voiceless, you become their voices; where people are poor, restore them; where there is confusion, you become the peacemakers; where there is sorrow, give them joy; where there is hopelessness, give them a sense of hope; where there is no degree of self-dignity, you give them self-esteem. Will you commit yourself? Will you get involved? But ultimately will you to spread out and make the world salty?

••••••••••

"The lives of 1.2 billion people are in our hands. We can go out and give them life. We can let them soar with wings as of eagles. We can let them move mountains. But we can also allow them to die.



A Karen child, Thailand

Justice and peace

The BMS General Committee is calling on the World Bank and the International Monetary Fund (IMF) "to improve their service to those with limited ability to help themselves."

Following the sermon

preached at the Aberdeen General Committee by Trevor Edwards, General Secretary of the Jamaica Baptist Union, when he challenged the BMS to "reassert its advocate role" on behalf of the poorer nations the General Committee approved a resolution presented by the Justice and Peace Working Group.

"Alerted to the effects of international debt by our partners in Jamaica, the Baptist Missionary Society expresses its concern at the failure of Structural and Enhanced Structural Adjustment Programmes over a considerable period of time to improve the quality of life of the poorest peoples and communities in those countries where they have been implemented. We are encouraged by the expressed intention to improve the situation by enlarging and extending the Enhanced Structural Adjustment Facility for the period 1993-9.

"In the 50th year of the founding of the World Bank and the International Monetary Fund we call upon these institutions to improve their service to those with limited ability to help themselves; to review the situation in those countries deemed to be less poor but which are subject to Structural Adjustment Programmes; to act with haste on matters drawn to their attention by contributors such as the United Kingdom and the European Union and to take note of comments made by national and local Christian churches, non-governmental organisations and others concerned to promote international justice and peace."

BMS is urging individual Baptist churches to pursue these issues and reminding them of resources and information available through the Tear Fund Public Affairs Office and the Christian Aid "Who Runs the World" campaign.

Call to Prayer

Supplementing the BMS 1995 Prayer Guide. Week numbers correspond to those in the Prayer Guide copies of which can be obtained from BMS price £1 (inc p&p).

WEEK 4

January 22-28 Albania

We thank God for the small but growing Baptist community in Albania. Glyn and Gill Jones ask us to pray for four problems being faced in Albania.

- 1 Political: Greece and Serbia have closed their border with Albania cutting off many necessities of life. The major supply line is now across the Adriatic to Italy. People are nervous of invasion. Pray for peace and normal relations.
- **2** Communications: The Baptist Centre office phone is frequently out of action. Without phone or fax they are cut off from BMS in Didcot or EBF in Hamburg. Pray for lines of communication to stay open.
- **3** Vehicles: Conditions water and sulphur in the fuel and hard road conditions play havoc with vehicles and spare parts are expensive and difficult to get.
- 4 Medical: Cholera has been reported in various parts of the country. It is a third world disease and emphasises how poor the country is. Pray for epidemic to be contained and for missionaries to remain free of the disease.

God who has called you into fellowship with his son Jesus Christ our Lord is faithful. 1 Cor 1:9

Prayer

we are filled with joy and thanksgiving as we see your saving work in Jesus. His love touches and transforms lives victories are won over selfishness, divisions are overcome, and new communities of faith are born. We rejoice as we see this in Albania today; may the new Christian communities continue to know

the faithfulness of your

Faithful God



WEEK 5

January 29 - February 4 Brazil:Cear and Rio Grande Do Norte

Mary Parsons, working in Fortaleza, says that her day begins at 5.15 am with a short walk followed by a time of Bible reading and prayer. She then tries, at 6.50 to do some hydrogymnastics but this is often crowded out by "demands such

as getting patients to hospital." From 8.00 until 1.00 she is involved with the antenatal and baby clinics. Afternoons are taken up with visits to needy people and families and also buying rice, beans and other basic foods for pre-natal and postal-natal women who are undernourished. On to of all this is the normal involvement in local church life.

Mark and Suzanna Greenwood have recently settled in Fortaleza and are living and working in one of the favelas doing pastoral and socio-medical work.

In the neighbouring state of Rio Grande do Norte, Margaret Swires is doing church work in an estate area of Natal. "Many are the social problems in church families," she says. "Pray for God-given wisdom as I am called upon to advise, help and pray.

WEEK 6

February 5-11 Scholarships and fellowahip visits

It is good to welcome visitors from our overseas partnerships to the UK. They have much to teach us about living the Christian life in today's world. Recently the Revd Patrick Moyo, President of the National Baptist Convention of Zimbabwe, visited Didcot and spoke enthusiastically about church growth. Since 1990, this small convention has grown from four churches to around 25. "That's rapid growth," it was suggested. "More of an explosion," he retorted fully convinced that it was to continue.

As well as visitors, there are a number of people, holding BMS scholarships, who are studying both in the UK and overseas. Pray for them as they prepare to be better leaders within their own churches.

WEEK 7

February 12-18 Nepal: UMN engineering and

industrial development

One of the large projects being undertaken at the moment is the Khimti Hydropower Project. Such projects provide an alternative

projects provide an alternative fuel to rural families and thus preventing erosion by the cutting down or trees on the hillsides.

"An area of work that I find most rewarding," writes Peter Harwood, "is the involvement in the plans the project has to protect the environment and to mitigate the negative effects that a project the size of Khimti has on local people. I get involved in preparing information to combat some of the international pressure groups that bang their drums so loudly that they do not hear what the local people are requesting and proposing."

Churches in Nepal are small and Christian workers often face opposition. The home of one evangelist was recently stoned by neighbours.

The wisdom of this world is foolishness in God's sight. 1 Cor 3:19

Ever wise God,
how foolish,
we think,
to get up and go,
to a poor and different
land,
to work and build,
design and dig,
and all in you name;
but we rejoice
that you are using all this,
making your love known,
and transforming the lives
of so many ordinary people

in Nepal.





THINGS TO DO...

Do you know who the 'visionaries' are in your church? The ideas people? The people who see the possibilities rather than the problems?

You might like to ask these questions from the pulpit, in a mid-week meeting, or in a housegroup?

Answer yes or no.

- Do you view every fact that comes your way as a door for a challenge and a possibility?
- 2 Are you drawn to problem solving, either with people or systems?
- 3 Do you see things round the corner, but miss things right under your
- 4 Does fixed physical routine and doing the same things repeatedly bore you?
- 5 Do you like lots of variety?
- Are you dissatisfied unless you have challenging goals?
- **7** Are you more concerned with being someone than having something?
- Are you casual about wealth and possessions, and keeping track of money?
- 9 Do you ignore physical facts and past experiences when making decisions?
- Do you ask why things are as they are, rather than accepting current reality? ¹

If you answered yes to all or the majority of these questions, you are a visionary person.

Coping with change.

Have two blank pieces of paper. Imagine yourself, and where you're at in your Christian life now, with whatever problems, frustrations or hurdles you face. Draw a picture to illustrate this on one of the pieces of paper. (For example, if you're feeling small and insignificant, perhaps you would draw a mouse at the very bottom corner of the page. If you're feeling strong, draw a sturdy tree, or a lion.) Now take the other piece of paper and draw yourself as you think God sees you. Is there a difference? If you are able, share what you have drawn with someone else.

for and long for – personally, for your family, church, neighbours, country – there are no boundaries to how wide you can set your thinking. Think big. Don't let seeming obstacles and impossibilities stand in your way. Home in on one or two of these and turn them over to God in prayer. Remember: think big. God is able to do far more abundantly than all we can ask or think.

FACT

75 per cent of the population gather their information through their senses; that is they are people alive to the physical world, sensing types.

25 per cent gather their information intuitively, without the use of rational processes. These are the ideas peoples, the visionaries.¹



WORSHIP

MAKE ME, LORD, A DREAMER (FOR YOUR KINGDOM)

- Make me, Lord, a dreamer for Your kingdom;
 Plant in my heart heavenly desires.
 Grant faith that can say; imposs ibilities shall be:
 And vision lest a world should perish not knowing Thee.
- Make me, Lord, a dreamer for Your kingdom; I would aspire to greater goals in God. So cause faith to rise, to motivate each word and deed, A faith that's well convinced that Jesus meets every need.
- Make me, Lord, a dreamer for Your kingdom,
 Dreams that will change a world that's lost its way.
 May dreams that first found their birth in Your omnipotence,
 Come alive in me, becoming reality.
- 4 As verse 1.

Chris Bowater. Copyright 1983 Sovereign Music Ltd, PO Box 356, Leighton Buzzard, Beds. From the latest edition of Songs of Fellowship.

QUESTIONS TO ASK

- Do I believe God has a plan for my life? my church? my town? my nation? If not, why not?
- 1b How do I fit into this plan?
- 2 How can I know more about what God wants for me, my church, my town, and my nation?
- 3 Has God already spoken and I/we have deliberately not responded?
- 4 What is preventing me expanding my vision?

BIBLE BITES

Young men shall see visions Do you think visions were only given to eccentrics like Ezekiel or contemplatives like John?

Take a second look-

Num 24:4

1 Sam 3:1

Prov 29:18

Isa 1:1, Isa 6

Ezek 1, 37

Hos 12:10

Joel 2:28

Lk 1:22, Lk 24:23

Acts 2:16-21, 26:19

2 Cor 12:1

and the whole book of Revelation.

And old men shall dream dreams Gen 28:12, 31:10, 37:5

1 Kgs 3:5

Job 33:15

Matt 1:20, 2:12,13

TRUE STORY

In 1980 members of a local church
met for prayer for a renewing work of
the Holy Spirit to revitalise the whole
church. As a result, through one of the leaders,

they had a vision of the church as 'a city set on a hill' and 'a

light to the world'. It became apparent that they were being called to

face up to the responsibility of reaching unchurched people and to share the life of

Sources:

1 Taken from Self Esteem Gift from God by Ruth McRoberts Ward, published by Baker Book House and Introduction to Type, a description of the theory and applications of the Myers-Briggs Type Indicator, distributed by Oxford Psychologists Press.

2 From Living with your Dreams, by David Seamands, published by Scripture Press, pages 14.15

3 Quadrant, September 1994, published by Christian Research Association.



OUOTE

We can all recall Dr
Martin Luther King's speech
"I have a dream..." One eyewitness to the speech says "It
was so electrifying, that I found
myself clapping and shouting,
 'Amen...Yes...That's
right...Amen!' It was an unforgettable experience. That
day I learned the awesome
 power of an aweinspiring dream."



A GOOD READ

The words of Martin Luther King edited by Coretta Scott King published by Harper Collins publishers price £4.99

"They...proclaim the deep Christian faith of a great man." Expository Times.

With an extensive biographical introduction, this collection is ordered by subject — The Community of man, Racism, Civil Rights, Justice and Freedom, Faith and Religion, Peace. Each section contains extracts from Luther King's speeches and writings.

Coretta Scott King was married to Martin Luther King and is now president of the Martin Luther King Centre for Nonviolent Social Change in Atlanta, Georgia.

Jesus with the community in new and challenging ways. They started with an established base of 60 members. Today they have something like 500 members and children, with some members involved in church planting in South America, Africa and the South Pacific. In eight years six congregations have been planted across the town. The vision has grown; it has not been static. Progress constantly has to be reviewed and everyone has to understand that change has come to stay! ³

mh

The report of the 28:19 Action Teams in October's Missionary Herald, reminded me of the the Sri Lanka Team's visit to Cirencester Baptist Church and of the 'Sri Lanka Evening' we had as a follow up.

We had had a good weekend with the team. By their presentation and enthusiasm they generated a lot of interest in the work of BMS in Sri Lanka.

Just over 40 friends attended the 'Sri Lanka Evening' held about six weeks later. Starting off with pinning the tail on an elephant, the games included a 'tour' of Sri Lanka, giving opportunity to learn about the island's history and geography, activities for the children and a quiz emphasising the missionary involvement and Christian growth. All information was taken from various BMS publications, which had to be scoured for the answers!

Refreshments included pol pani pancakes, coconut drops, curry and vegetable pasties and rainbow sandwiches.

After supper the Revds Paul and Lynda Henstock rounded off the evening with a talk about Sri Lanka illustrated by slides.

This was the first time the Mission Team had arranged such an event but we received so many kind comments that we may be encouraged to repeat the experiment.

I think the 28:19 Action Teams are an excellent idea. Any young person going on such a scheme will not only learn much about the culture and problems of other countries but must have their own faith greatly strengthened. I just wish I were 40 years younger!

Cynthia Dickens Cirencester Baptist Church **Thank you** for the edition of the 'Missionary Herald' devoted to the work of the Action Teams. There is a lot to be grateful for in these reports and not least from those in France.

However, I was disappointed to see one French team state that as far as commitment to the Roman Catholic church is concerned "a very small percentage, maybe seven or eight per cent, are actually 'practising' in any way."

It is important for any undertaking to have accurate information on those with whom we have to do. Fortunately, as far as details of French religious observance are concerned, we have excellent sources. The French are keen on opinion polls - although I have no statistics to support this statement! There is everything from the monumental Atlas de la pratique religieuse des catholiques en France down to frequent magazine surveys and passing notably through the recent L'Eglise Catholique en France approches sociologiques in which Julien Potel popularises the material in the much larger atlas.

From these sources we can glean information on a wide variety of degrees of religious observance

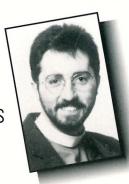
without needing to make a subjective judgement as to whether someone is 'practising in any way'. Statistics classify these findings according to a number of criteria including profession, age and political persuasion of those who took part in surveys. There are wide differences in religious observance according to region within France and differences in religious observance within a variety of cities and towns.

The overall picture of the Roman Catholic church in France is of a numerically-declining body but one which is far from moribund (whatever judgement is made concerning the content of the teachings of the organisation). A 1991 survey gave the combined percentage of those who go to mass every week or once or twice a month as 11.8 per cent with an additional 17.4 per cent attending at the main festivals. A more detailed survey from 1986 gives broadly similar figures overall - 16.8 per cent and 14.6 per cent respectively - but adds that attendance is heavily weighted towards the older age groups.

At the younger end of the range the Catholic church in France has always been very strong. There may



Waves A personal and independent look at BMS mission strategy by Keith Riglin



be no compulsory religious education in school, as the mh. article pointed out, but the organisation of catechism classes remains an important factor outside school hours. Fewer children are baptised as a matter of course - but still more than 60 per cent. More children are coming to the catechism class not yet baptised but are coming later to baptism (the number of children baptised after the age of seven has more than trebled since 1978).

One fascinating statistic concerns the number of adults in catechism classes preparing for baptism and confirmation: the current handbook of the Catholic church in France gives this annual figure as 5,643 for 1991 and having risen very rapidly. It stood at only 890 in 1976. In comparison, a recent publication on evangelical France gives the total membership of the Fédération des Eglises Evangéliques Baptistes de France, with which we work as missionaries of the BMS, as 4,500.

Thank you for the exciting information on the Action teams but whatever we think of its doctrines and activities, do let us beware of characterising the Catholic church in France as a spent force where only nominalism is to be found.

Robert Atkins

here are few who would find fault with a desire for "the whole creation [to] recognise and accept God's reign" (from the proposed BMS "vision" - see page 6). However, it is in the working out of such a vision, the development of a strategy, that the debate begins.

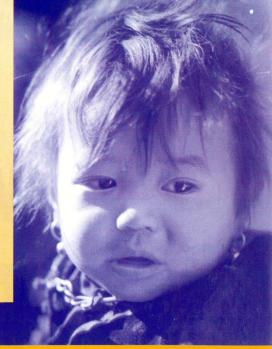
We should remember that the Society already has a strategy of sorts. Perhaps we need say no more than, "the Society shall, in consultation with its partner churches, seek to fulfil its object." To be a responding agency rather than a primarily sending one. However, if more is to be written, the matter of priorities must be addressed.

If a Society wishing to further God's reign should consider first those areas of the world in greatest deprivation - as was suggested at the last General Committee - questions will arise about our current work. None would deny the existence of poverty in, for example, Belgium and France, as in Great Britain, nor of the existence of a poverty of spirit. Nonetheless, the furtherance of God's kingdom is not to be identified with numerical church growth, and if evangelism in western Europe is at the expense of mission elsewhere - without limitless resources it must be - discussing strategy will involve deciding priorities. For some, that area of the world known by certain missiologists as the 10-40 window - the "unreached peoples" (sic) - will be the priority, but it may not coincide with the area of greatest deprivation; and even if it does, discovering and sharing in God's reign amongst the poor (Jesus' mission and ours) is a different priority from numerical church growth.

Jesus calls his disciples to "strive first for the kingdom of God and his righteousness" (Matthew 6.33). The BMS is not an aid agency - but should we not now come clean and state that we are neither a narrow evangelistic one? At this year's conference for the Broad Alliance of Radical Baptists the theologian Jurgen Moltmann reminded his hearers, "forget the church - think about the kingdom of God, seek its justice and righteousness, and then the living church will be added to you, simply of itself" (from Jesus Christ for Today's World). May this be our priority too.

The Revd Keith Riglin, minister of Amersham Free Church, is a member of the BMS General Committee. He served with the Society in Jamaica (1987-89) as a lecturer at the United Theological College of the West Indies.





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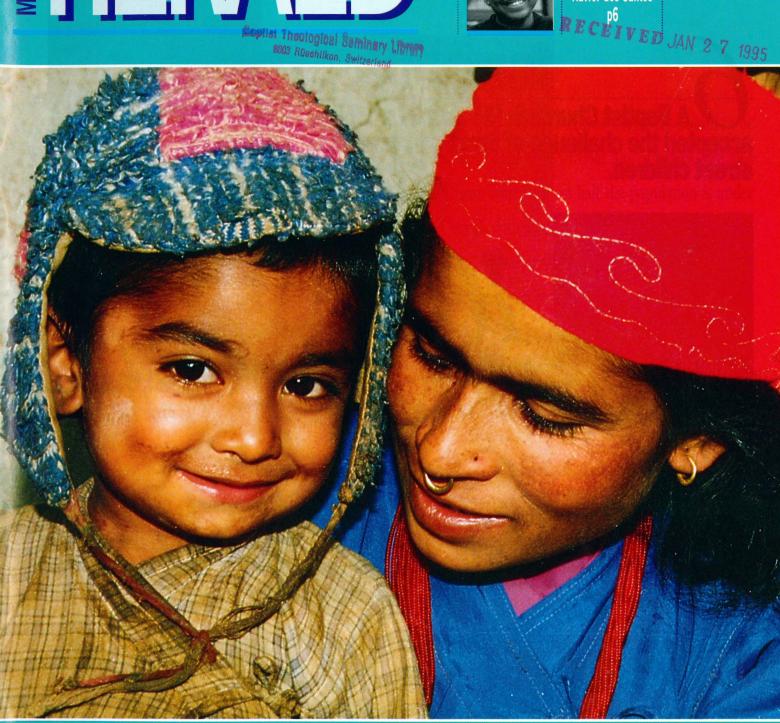
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28:19 **UK Action Team**

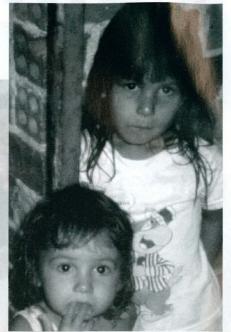




February 1995



In this month's issue: The World's Children CHALLENGE OF RIO'S STREET CHILDREN Some Doubted Om's Story Vision for Mission A Baptist Church in Rio de Janeiro has accepted the challenge of Brazil's eight million street children.





How do we present the good news to damaged children in a way that saves and heals?

Noise pollution is not a concept that has hit the Third World yet

Meeting the risen Christ puts a question mark on our present and future.

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mh. editorial

here are a lot of children and young people in this world. It's bound to be so. You can't have a population explosion without lots of babies. But this means that in the Two-Thirds World almost half the population is under the age of 19. This presents the Church with an enormous evangelistic challenge.

Our experience in Britain is that the majority of people come to faith by their late teens. What then is this saying about our priorities in mission? How are we gearing ourselves up to reach half the population of the developing world?

The problem is intensified when we realise what is happening to many of these young people and children. Accurate figures are always hard to discover, but perhaps more than 100 million children under the age of 15 are being exploited as child labourers. Another 10 million or so are caught up in child prostitution, sex tourism and pornography.

This month, apart from describing the problem, we look at the way one Baptist Church in Brazil is facing the challenge of street children on its own doorstep. It is a holistic ministry. A church which has a deep Christlike compassion for these children is sharing the gospel in very practical ways as well as presenting good news through bible stories and Christian songs.

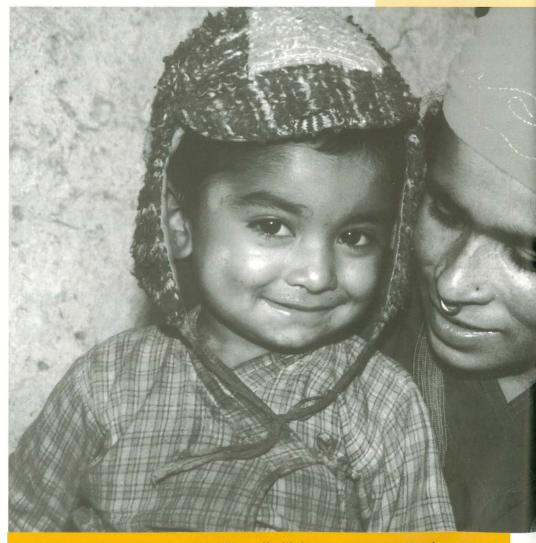
As the BMS looks at its mission strategy into the next century it must decide how best to get involved in such work. Reg Harvey, in his paper to the BMS General Committee recognised "the potential and the task with children and young people." He also saw the need for a "continuing ministry among those with special needs - street children, victims of physical and sexual abuse and those at special health risk."

Hepess

Dil Kumari had lost one child at four months and was determined this would not happen with Om

crowd of about 50-60, mostly mothers and children, had gathered around a small hut with a blue sign on it. Mothers kept arriving, some of them carrying small babies in baskets on their backs supported by bands over their foreheads. Other children followed behind them, sometimes carried on the hip of an older sibling. Many of the mothers carried yellow cards in their hands. This was the site of the monthly clinic of the Okhaldhunga Primary health Care Programme in the village of Kalika, Nepal.

The centre of everybody's attention was obvious. A man with a handsome moustache stooped low holding open in front of him what appeared to be a pair of baggy blue shorts with extra long suspenders. With great difficulty he was attempting to stuff an unwilling child into the shorts. After several unsuccessful attempts, and with plenty of help from his mother, the child was finally properly inserted in the shorts. The four year old boy, still crying and struggling, was lifted and suspended by the straps from scales which hung from the rafters of the veranda. After checking his weight, the man with the moustache



Om (left) and Dil Kumari (right) at Okhaldhunga Health Care Centre, Kalika, Nepal

We were helpless before when there was difficulty.

yelled it out to another man sitting at a table nearby who then carefully entered it onto the mother's yellow "Road-to-Health" chart.

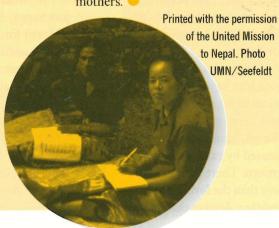
Then it was around the side of the building with Om to a room filled with women and children sitting on the mud floor. Most were busy chatting with each other. Some nursed their babies, as they watched and waited their turn to be examined by Neeru Karki, the Auxiliary Nurse Midwife. Neeru bent over a small girl with her stethoscope and listened intently to the girl's breathing. She asked the mother for how long it was that her daughter had had the cough. Soon it was Om's turn. Neeru asked Dil Kumari how Om had been eating, and where it was that he had been playing. Pointing to his distended stomach, she advised Dil Kumari that she would need to be sure that Om's hands were properly cleaned before he ate meals.

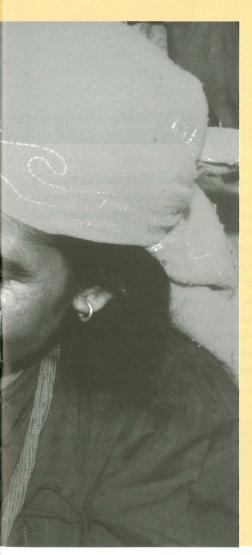
Taking Om back around to the veranda on the front of the building Dil Kumari bared her arm to receive her shot of Depoprovera. Ras Rai, the Health Motivator, handed her a packet of pills for Om's worms. It was part of his job to go from house to house in the village of Kalika teaching and motivating mothers in the areas of nutrition, family planning and healthier ways of living.

Taking Dil Kumari aside I chatted for a few moments with her. Her face clouded when I asked her if she had any other children, because she had lost Dek Kumari to pneumonia at the age of four months. She told me that she brought her children to the clinic regularly now, "To keep the same thing from happening to them. We

were helpless before when there was difficulty." When I asked how her husband felt about her coming to the clinic, she said that he insisted that she come, even when there was a lot of work to be done.

UMN's Okhaldhunga Primary Health Care Programme currently operates in a remote and poor area of Okhaldhunga District serving a very needy population of about 20,000. Mothers like Dil Kumari come with their children to maternal Child Health (MCH) clinics run on a monthly basis in six village development areas. Common illnesses are treated and at risk children are screened for further follow-up and referral, according to their needs. Children are immunised against common childhood diseases and the opportunity is taken to educate mothers about proper care of their children in the clinic, in Non Formal Education classes and in their own homes. A special effort is being made to improve the nutritional status of children by growth monitoring, making use of the "Road-to-Health Chart" and a simple armband measuring strip. Provision is also made in the MCH clinics for family planning and proper ante-natal care for mothers.





God's chosen

The Memorial Baptist Church of Tijuca, in Rio de Janeiro, has accepted the challenge of Brazil's eight million street children.

hese are children abandoned at the earliest age, children who ran away to escape beatings, children who were run out of their homes, children who ran away from orphanages.

"The fact is that they are on the street through circumstances and not of their own free choice," said Clenir dos Santos, wife of Tijuca pastor, Xavier dos Santos. "Much has been said about them, many have been photographed and filmed, but not enough has been done for them.

"These children who need love have so far received the opposite. They have been rejected, tricked, abused, beaten and victimised by extermination groups. There is no greater love than the love of Christ and they deserve this love. It is their right.

"But how can we transmit

this love to them? How can we speak of love if the word love is not part of their vocabulary? They first need to experience love so that they may then accept the great love of Christ."

So the Tijuca church began to contact some of the street children. They soon discovered that many of them had threatened, robbed, or injured church members or family and friends.

"It would have been easy just to pray for the children and wait for others to do the work," said Clenir. "After all, they are 'accustomed to living the vagabond life!' Such is the attitude of those not willing to submit their lives to the power of God."

First contacts were made with children in Sans Pena Square quite near to the church on ground familiar to them. The team from the church built up a relationship based on friendship, trust and respect. Slowly the children began to tell their stories and indicated whether they wished to change. Then they were invited to join the project.

"Street contact is constant. All the children are contacted whether or not they wish to take part in our project. The church walks alongside them in their moments of joy, of play, of difficulties, of fear, of cold or of hunger, sharing the love of Christ in practical ways.

"In addition to times of evangelism, with songs and stories, they are fed, kept warm with clothes and blankets and sustained in moments of crisis."

Clenir described what happens when the children visit the church for four hours each day.

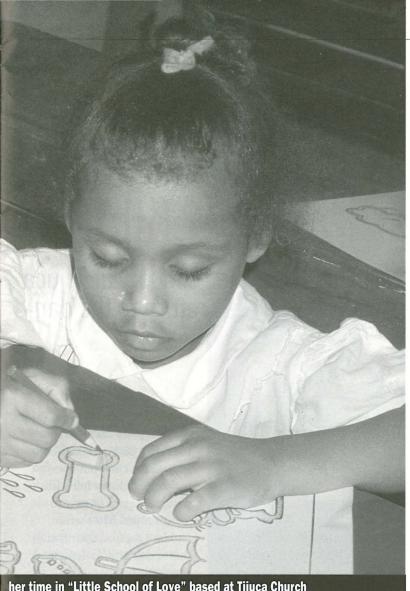
"When they arrive they receive a glass of chocolate milk and some bread and



butter. They are told bible stories and are taught songs. They are taught reading according to their level of schooling. They participate in recreational activities. They take baths. Clothes are washed. They receive professional help from nurses, doctors, dentists, psychologists and social workers. They also have lunch.

"Little by little they learn that they can be loved, they are special and have talents to develop. They also learn that we care for them. They have learned to trust us and know we will face each day with them."

The church had to come to terms with what the children did with their premises. They not only had patiently



There is no greater love than the love of Christ and they deserve this love. It is their right.

her time in "Little School of Love" based at Tijuca Church

to clean up after those who did not know how to use the toilets, they had to put up with children, who had just learned to write, scribbling their names on the church walls.

"What is going to happen to the building we have struggled to build and maintain?" church members said.

"We had to learn that buildings are not important to God. He cares for people, for each child who is seeking something only he can give. We placed in his hands the health and safety of all who were directly involved in the project," said Clenir.

"We had to learn to place our priorities in the correct order: first the children, the ministry God has given us,

then in last place material things which do not have much value compared to human lives for which Jesus gave his own life:"

However, it has not been easy. Often the children are happy to see members of the church team, hugging and kissing them. Other days they are aggressive or uncontrolled because of what has happened overnight.

"They direct their aggres-

sion towards us, because we love them and are ready to listen to them and accept them.

"They are not children we would choose to be our own, but they are the chosen children of God, loved by God exactly the way they are.

"They do not learn easily and often our teachers leave the church frustrated at so little apparent success. Some children suddenly regress. However, every child who comes to the 'Little School of Love' (the name chosen by the children) goes away having heard and felt the love of Jesus. Is there anything more important than that?" ●

STREET CHILDREN

"How old are you?"

"Fourteen."

"How long have you lived on the street?'

"About two years."

"And why did you come to the street?'

"I lived with my father, who is separated from my mother. He married again and my stepmother didn't want me to live with them. So my father kicked me out. I wanted to go back to school, but he kept all my documents."

"What about your mother?"

"She doesn't want me either. She never wanted me, even when she was married to my father. She is a macumberia (spiritualist/animist) you know, and I don't like that."

This is the story of one of the many children who live at Sans Pena Park. Rio de Janeiro.



"Little by little the street children learn that they can be loved, they are special and have talents to develop."

Sheller for the children

The street children are benefiting from attending the "school" at Tijuca Baptist Church for four hours each day, but then they return to the dangers of the streets.

he girl, whom we shall call H, was chased all night by a man with broken glass in his hand who wanted to abuse her sexually and who threatened her with death. A pretty girl, she was one of only two girls in the group who were still virgins.

"If this had happened before I came to you I would not have understood how I survived," she said. "Now I know God has a plan for my life. Running away from that man I felt God with me."

"How limited we feel," said Clenir dos Santos.
"Children, we no longer call 'street children' but call them by their own names, or 'our children', are still exposed to the dangers and cruelties of the world. But God in His sovereignty overcomes our limitations, being personal to H in a time like that."

From that moment Tijuca Baptist Church saw the need for a house to shelter "our children".

"But we were not quick enough. One morning H arrived in desperation, saying she had been raped by a boy who lives on the streets. She lost her only possession which guaranteed dignity and morality. Her behaviour has changed. There is grief in her heart and in the hearts of all of us who have invested care, tenderness and dedication in our work with her.

"Seated beside H, with tears in her eyes, we begged God for a house for these children and for a couple willing to risk living with them."

So after nine months of working with the children some began to stand out, demonstrating a desire to change, accepting Christ as their saviour and allowing him to work in their lives.

"We challenged the church members to open their doors and hearts to receive a child for an indeterminate time or until a shelter home came into existence," explained Clenir.

They were looking for places for five children. "And five homes opened! What a visible manifestation of the love and power of God. It was God's way of showing his will regarding this next stage of our work before the shelter home.

"It would not have been right to put them together in one home. It would have been too difficult to educate them to live in a family, not only because of their needs and characteristics but also due to our ignorance of them. Theoretical knowledge has often been distant from our actual experience.

"They need time and individual attention. They need to learn again like a newborn infant. They need rules and discipline and they need to learn habits and behaviour," said Clenir.

Out of seven children ready for this stage, two went to live with their mothers and five went to live with church families.

Out of these five, two returned to the streets but continue to attend the "school" on church premises

Another, after two months in the home of a church member, returned to his family and is being followed by the project. "Not every family is able to receive back a child. Some wanted the child but always maltreated him or her with physical, sexual or psychological abuse. Most street children escaped their homes due to domestic violence and abusive behaviour.

Psychologists affirm: 'The child and adolescent who flees from a dysfunctional and sick family is the family's most healthy member psychologically and when refusing to become sick is expelled or leaves the family.'

"So insisting on returning 'home' would not necessarily contribute to a child's well-being. However, we always attempt to maintain an open relationship with interested relatives."

During this time, the children go to school and receive tutoring at the church. They are involved in church activities and also learn a profession or take up a job if it is appropriate. They know this is only a temporary stage and that later they will move on to a definite home.

"What we have learned through living with the chil-

Street Children Girls particularly are at risk on the streets, targeted by those who would exploit them sexually

dren on a more personal daily level in the homes will help us consider the possibility of a direct move into a shelter home."

This church has bought a house nearby. "Now we must renovate it. We are praying for a couple who can dedicate themselves to this ministry, a couple who will fight for these children," Clenir explained.

The church plans to open the home initially with just three children. Eventually there will be places for eight to twelve children.

"Today, as we follow the children living in members' homes, the earlier stages continue in a dynamic manner. Fifteen children and adolescents attend the school. We ask God to grant us the privilege of witnessing the miracle of seeing them transformed. We wish to see them living in a Christian environment, receiving a chance to be loved and to love, to be valued as people and to feel capable of facing the difficulties and realities of life in a mature, aware manner."

It's a South South

Calling the children to him, Jesus said: "The Kingdom of God belongs to such as these." In the light of this and bearing in mind the number of exploited children whose lives are at risk in the world do we need to rethink our priorities in mission today?

t's a young world and in some places it appears to be getting younger. This point was made when Reg Harvey, BMS General Director, outlined a future strategy for the Society last October.

"In 1994 the world's population reached 5,607 million and, at the current rate, will double in 43 years," he said. "Very large percentages of the populations in developing countries are children and young people. In some more than 50 per cent are under 15 years of age."

This has some clear implications for the BMS as it considers its work into the next century.

- One-third of the world's population is under the age of 15 and 85 per cent of these children live in the Two-Thirds World.
- In Africa more than 45 per cent of people are under 15 and this percentage is increasing.
- Three-quarters of today's urban slum population over 400 million consists of young people under 24.
- 100 million people under 15 years of age live on city streets.
- Half a million prostitutes under 20 in Brazil and 800,000 under 16 in Thailand.
 Every year around one million children are forced into the sex industry.
- In many regions children are exploited as cheap labour.

♦ Just to look at the statistics is challenging enough

For most people in the developing world, these facts are self-evident. Children and young people are there in the villages, towns and cities. In the centre of large and growing cities like São Paulo in Brazil middle-aged and elderly people seem to be in a minority.

It is so different for those of us who live in the "developed" West. There are roughly equal proportions of children, young people, adults and elderly. So we don't easily perceive the urgency of the problem.

With such a large proportion of children and young people in the world, there is an urgent need for evangelistic outreach and social action. Yet many missionary groups have traditionally focused their efforts on reaching adults.



Top right: Children on the streets of Bangkok, Thailand. Right: Mural from Central America

This means we have to find ways of communicating the good news so that children can understand. "How do we present the good news to damaged children in a way that both saves and heals?" asked Bryant Myers in a recent edition of the International Bulletin of Missionary Research.

We've also got to examine seriously the question of urban mission because this is where a large proportion of the world's children and young people are to be found, living on the streets.

We need to develop expertise and experts in ministering to children.

It is going to be necessary to

tional areas of BMS work schools have been set up and the BMS has often provided a variety of teachers for these institutions. However, in the developing world, education is a privilege and most young people miss out.

In any case, as Bryant Myers pointed out, "Earning the right to be heard will take on a different and more poignant meaning when dealing with children who spend their lives selling their bodies for sex or are living by their wits on the streets."

And then there is the importance of women who are seen by many people as the key. The education of

improve the health of children and to reduce the size of families.

Women's education also helps to increase the literacy of succeeding generations and to improve family income.

That's the challenge: to help children today and to prepare a better situation for the next generation.



Notatall Culter

Owen Clark continues his series of articles about every day life in Zaire but it's been rather noisy

Below: It's the bands. All through the night, and loud! t's not been at all a quiet week on the CBFZ compound. Too much going on and too much noise! For me, anyway.

Particularly at night. Noise pollution is not a concept that has hit the Third World yet, not here, at least.

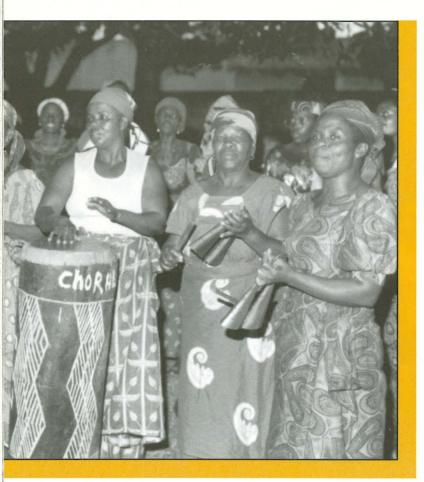
First, to soften us up, there was a pack of dogs following a bitch round and round the compound day and night, yapping, squealing and

> snarling. A few nights of that leaves you a bit frazzled. Then we had two wakes on at the same time, one in the compound next door and one in ours. You'd have thought they were competing to see who could make the most noise! It's the music. Live bands. All Through The Night, and loud, with a heavy beat! Religious music mainly, though you might not recognise it as such. Modern, of course, rather than traditional. Next day I commented to someone that in our tradition we show respect for

the dead and the bereaved by quiet rather than noise. He said that it was always like that back in the village. The Christians would sing hymns but that's all. He disapproved of the trend in Kinshasa towards loud music and drinking, which he said they justified as helping the bereaved to forget their sorrow. One wonders what the bereaved think.

After that we had visitors staying in the empty flat below us, the regular visitors' accommodation being taken already. Pastors, apparently, over from Brazzaville for a conference. No doubt that's what kept them out till late, doors banging hollowly when they came in. Not that it stopped them getting up at six to pray! Not quietly, but a full liturgy with hymns, chants, prayers and the banishment of demons, complete with foot-stamping. When they banished the demon of fatigue, I couldn't help wondering whether a good night's sleep might not have eliminated the need. One morning their routine rudely awakened us at about 4.30 but I consoled myself with the thought that they were probably leaving. Sure enough, about half past six they were humping their bags out of the front gate. Like a pair of travelling salesmen. Personally, I wasn't sold on their wares. I hope people don't breathe a sigh of relief when we move on.

Even in church noise seems to be the flavour of the month. Not ours, but the one just down the road.



28:19 CHALLENGE UK TEAM



This year for the first time in the history of the 28:19 Action Team programme, the BMS brought together young people from overseas to the **United Kingdom** to create a team called Challenge UK. While other Action Teams visit countries overseas to work alongside churches and church communities, the main objective of the Challenge UK Team is "to encourage and motivate vouth in the United Kingdom for mission."

We are three young people: Karen, from Jamaica; Martin, from Zimbabwe; and Nick from the UK who met for the first time on 5 September 1994 at Baptist House, Didcot. There we spent the first of a three week period training and preparing for the ten months ahead. Further training took place at St Andrew's Hall Missionary College, Selly Oak, Birmingham.

We began our programme by observing the British youth culture from October to December. To do this we went on weekly church placements participating in youth meetings, Sunday school lessons, church meetings, Christian Unions, and RE lessons. We also had the privilege of teaching songs from Jamaica and Zimbabwe. The places visited were Eltham Park, Burgess Hill, Liverpool, South Wales, Hornchurch and mid/north Wales.

This time of observation has allowed us to share with other young people our experiences in our countries. It has also made us aware of the difference in the attitude of the young people towards God and Christianity.

From January to June, we shall be touring the United Kingdom, giving a missionary message from a world-wide perspective, aiming it at the youth of today. We have a great desire to see youth in the UK put their faith into action in their church and local area. Our programmes will include leading and taking part in church services, youth meetings, schools, work and any other aspect of youth work relevant to our ministry.

We would appreciate your prayers and support.

Pentecostal, I believe. They all pray out loud at the same time. If you don't do that you're not reckoned to have the Spirit these days. We almost have to pause, like when a plane takes off from the airport just a bit further away. Personally I find it impossible to pray if I can't hear myself think. Fortunately there's no indication in Scripture that praying noisily is more effective than doing it quietly. On the contrary, it's recommended, and that by the Top Authority on these matters, to do it in secret, at least at home. In church we're advised to do everything decently and in order. In my book that excludes excessive noise. But everyone to his taste!

I asked Jean (as in French), the odd-job man, whether they prayed noisily in his church. He said that they have a thing which is played with the hands that helps the people to sing sweetly. By that I assumed that he meant, "No!" Our local friends are very tolerant about noise, as about most things in fact. Remarkably tolerant. Live and Let Live could be their motto. It would be considered churlish to complain. You go ahead and do your thing, so long as you don't mind me doing mine.

Things should begin to quieten down though, now that the heavy rains are under way. People tend to stay at home and sleep more. At the moment I'm all for it!

Owen Clark



Please send me more information on the following:
□ 28:19 Year Action Teams □ 28:19 Summer Action Team
- 00 10 01 H H T T

□ 28:19 Challenge UK Team

Name	
	Postcode
	Age
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Return to: Steve Woolcock, Baptist Missionary Society, PO Box 49, Baptist House, Didcot, Oxon OX 11 8XA Telephone 01235 512077

God calls us into close relationship with himself and in so doing

"Meeting the risen Christ, puts a

Some question mark on our present and future." The second in John Wilson's series of articles on the "go" of the gospel. Old Old Otte Color of the go of the gospel.

he evening congregation was singing some songs of worship when suddenly they stood as one. This was no given signal, no rehearsed reaction, but a spontaneous recognition of the divine. The rich tones of song melted away and everyone stood waiting. The waiting was not irksome or tiring, but full of presence and communion with him who was there with us.

This experience was one of many occasions when, as pastor of my first church, the Lord seemed to visit us in many different ways. The evidence was not in our feelings but in the visible signs of the gospel taking place. There were people coming to Christ, healings occurred and people on the margins of society found help in the loving family of the church.

The disciples had experienced similar things during their time with Jesus. We now see them in Matthew 28:17 worshipping the risen Christ.

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This is the Christian experience; but the verse does not finish there. We are told: "Some of them doubted." How can we understand this comment?

As I worshipped with my local congregation, I found that the more we were sure of Jesus' life and presence among us, the more I began to ask questions and to experience doubt. I think it was so for the eleven disciples on that mountain encounter.

Doubt does not exclude worship, in fact it can be the very result and to a certain extent the purpose of it. God calls us into close relationship with himself and in so doing threatens our existence, our understanding of who we are. He challenges us and wants to change us.

In worshipping the risen Christ, we stand with the disciples and wonder: "Can it be true? What does it mean for me? Do I have the strength to go through with it?"

If he is living and here with us today, confronting us and making his

presence known in word and deed, then we cannot stay as we are. This was part of the awesome doubt with which the disciples were confronted.

Jesus encouraged us to question ourselves. He tells of the builder who has to sit down and work out whether he will have the money to finish the job. And of the King who has to see whether his army is sufficiently well equipped to defeat his opponent. Do we have the determination and the resource to go-on-going with him as one of his followers.

As I worshipped with my local congregation it was this kind of doubt I experienced. It seemed to me that I had to face the challenge. Two thirds of the present population of the world do not accept the name "Christian" in any sense and half of these have never even heard that such a name exists. In Britain anyone who wants to find out more about the Christian faith or indeed who wants to talk with a Christian, has more than every oppor-

threatens our existence, our understanding of who we are.

tunity to do so.

Meeting the risen Christ puts a question mark on our present and on our future. We cannot be happy just keeping house, we have to get out into unknown territory. This surely is the true consequence of worship that out of the overwhelming encounter with him who loves us, a singular readiness to go is born. We are too well aware of our weakness and our willingness to stay. It seems so inconsequential that "I" should go. Indeed to stay in a supportive church with the buzz of a Christian sub-culture is without doubt an easier option. But God in Christ tells us to throw our life away. It is only in worship that we find that this is life's true meaning. Close to Christ we can be happy to be nothing. ready to go and do what needs to be done.

The rich heritage of evangelical Christianity in Britain puts upon us perhaps a greater responsibility to take our place in the world church. Whilst much focus in recent decades has been put on to equipping and strengthening the local church, our worship inevitably leads us to look at a Christ who is translocal and international. How can Baptists in Britain, for example, consider limiting ministerial candidates when their own missionary society cannot find enough ministerial candidates to fill the opportunities of service available?

In meeting the risen Christ we become aware of the bold decisions we need to make to reach out thoughtfully and effectively into society and across the world. Instead of Christians hedging their bets against the different currents and trends affecting the church, we need to be ready to go through the barrier of doubt and uncertainty and give a hearty "amen" with the yielding of our lives.

John and Sue Wilson have served in France since 1988 where John is pastor of the Baptist church at Morsang-sur-Orge.

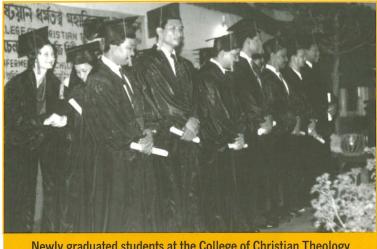
Below: John and Sue Wilson and family Bottom: Doubt is part of the Christian experience



Questions

- 1) Do you think that worship helps or hinders people to go? Why?
- 2) What is your reaction to the fact that so much of the world's population is ignorant of the person of Jesus Christ? What does it mean and in what way might it change your life?
- 3) Is doubt always constructive? Would you say that your church is actively facing up to the challenge of a pagan world, or is it self-protective?





Newly graduated students at the College of Christian Theology

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Graduation in Bangladesh

Friday 18 November dawned bright and clear, the day for which eight students of the College of Christian Theology in Bangladesh had eagerly awaited, the day they would receive their BTh degrees.

A colourful gathering of several hundred from the full spectrum of Protestant life and witness in Bangladesh were there to encourage and support the students. Some had flown in specially. Others travelled from the far-flung corners of the nation. Some were tutors to the 1,761 extension students, some were students and others were graduates. All were rejoicing. This was only the second group to reach BTh in the 26 years of the College of Christian

SCRIPTURE UNION SCOTLAND

All-age holidays abroad -Holland, Brittany, Southern Ireland, Eastern Europe, Normandy, Switzerland, Italian Lakes, Bavaria.

Brochure from Mr John Beattie 3 Earls Park Avenue Glasgow



It was only the second group to reach BTh in 26 years

Theology's history.

The day was one of special occasions as a new staff quarter, a kitchen and dining room complex and a third floor library and classroom were all dedicated. All this thanks to the generosity of Tear Fund UK, Help for the Brethren, Germany and Lutheran World Aid.

Four members of the college staff, including the Principal, the Revd Dr Simon Sircar, received 10 year service awards.

For the new graduates there will be some days of rest and recovery whilst children take their end of year examinations and then they move off to new work and new challenges.

Malaria **Vaccine**

A Colombian scientist has discovered a vaccine against malaria, a disease which kills three million people a year.

The vaccine was developed over a period of eleven years research by Manuel Elkin Patarroyo. It is a synthetic compound which imitates a small part of the parasite, Plasmodion Falciparum, which is the cause of the most common form of malaria. Patarroyo, who has received medals, prizes and doctorates from many academic institutions. is something of a folk hero in rural Colombia.

"Most scientists work on things that are unrelated to the majority of people, or only benefit a small group who can pay for specialised operations. They do not worry about the diseases that have been taking the lives of the poor for years," said Teresa Alavarado, a campesino leader in a malaria-plagued area of eastern Colombia.

Every year, 300 million people contract malaria around the world and three million die of it. Malaria's victims are almost always from poor countries, since these are often tropical and lack proper sanitation and health services. The vaccine has been tried in Tanzania, Venezuela, Ecuador, the US, Thailand, Gambia and Colombia with a 40 to 60 per cent effectiveness in adults and 77 per cent effectiveness in children.

This is regarded as a success, especially considering the fact that malaria kills one million children a year in Africa alone.

Patarroyo has given all the rights to the vaccine to the World Health Organisation which will produce and distribute it on a world scale at an estimated cost of \$0.30 per vaccine.

Ludhiana **Centenary**

The Christian Medical College Hospital is celebrating the centenary of medical education in Ludhiana in the Punjab, North India. The founder was Dame Edith Brown, a pioneer woman doctor, who went to India in 1891. The celebrations were held in Ludhiana in October with a service of thanksgiving and an inaugural public meeting when the chief guest was the Vice-chancellor of Punjab University.

A programme of seminars and special events is planned for the six months leading up to the final event on Founder's Day, 24 March, when the Convocation is traditionally held on Dr Brown's birthday. It is hoped to have many national and international visitors on this day.

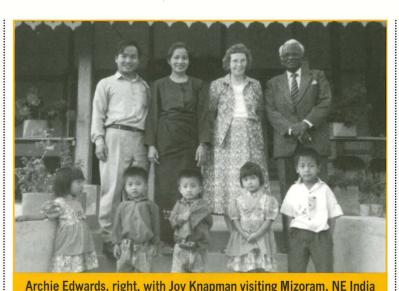
In the United Kingdom the celebrations include a thanksgiving service on 29 April at the Royal Free Hospital, where Dr Brown received her training, and the unveiling of a plaque on her birthplace in Whitehaven, Cumbria during the Keswick Convention in July.

See review of Edith Brown's meditations on page 23.

Interserve **Scotland**

Brian Ringrose, presently directing the work of Interserve Scotland, is due to retire shortly after 16 years of service.

An interdenominational missionary agency with over 400 partners in 20 different nations from North Africa to Mongolia, Interserve Scotland will be looking for a new national director from the Autumn of 1995.



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Archie Edwards

The BMS representative in Calcutta, Archie Edwards, died suddenly on 12 December. Mr Edwards, aged 72, was appointed BMS Property and Legal Adviser in India in 1984. He took over as BMS Secretary for Missionary Affairs in Calcutta in 1991.

A Tamil, Archie Edwards was born in South India and brought by his parents to Calcutta at a very early age. So for most of his 73 years he lived in Bengal and was regarded locally as a true "Calcuttan."

By nature he was a private kind of individual and none could have been more independent. He once admitted that due to his determination to make his own personal decisions his family could not fulfil their desire to arrange his marriage and he remained a bachelor.

"The high esteem in which Archie was held, especially by the local Christian community, was reflected at his funeral," said, Joy Knapman, BMS Regional Representative for Asia.

"Leaders and friends from all the local Christian denominations filled the Cathedral to capacity with many unable to claim a seat. Still more attended the burial at the Lower Circular Road Cemetery."

By profession Mr Edwards was a civil engineer and worked with the Calcutta Tramways Company for over 30 years, relinquishing his job voluntarily in 1978.

He then served the Calcutta Diocese of the Church of North India as Property Manager and as Secretary of the Diocese. He also served for three years as an advisor to a government undertaking on the introduction of a new structure for building trams.

Apart from six months in Canada he devoted the rest of his life to the mission of the Church in Calcutta.

He was on the governing boards of eight missionary schools in Calcutta and represented the Council of Baptist Churches in North India on the Board of Mount Hermon School in Darjeeling. Choirs from the schools led the singing at his funeral.

He was also on the committees of the Church Eduction League, Oxford Mission, YMCA, Spastic Society, St Mary's Home, Indian Missionary Society and Trinity Christian Council.

"His shrewd assessment of

many property and legal concerns will be greatly missed," said Joy Knapman who attended the funeral. "He was trusted and respected by all. Even those who opposed his judgements acknowledged his wise counsel.

"Though very much a loner, Archie belonged significantly to three families who regarded him as their brother - the Baptist Missionary Society, St Paul's Cathedral and the young people of Calcutta's missionary schools.

"His sister, Dr Grace Chellam, who lives in Canada, was especially remembered in prayer during the memorable funeral service held in the Cathderal. It was impossible to guess how many floral tributes and wreaths were placed in honour of one whose greatest devotion in life was both to Jesus Christ, whose servant he was, and to the Church which he faithfully served. We praise God for every remembrance of him."

Compass Braille

Compass Braille require typists and proof readers in Hindi, Marthia, Gujarati, Tamil, Oriya, Bengali, Malayalam, Telugu and Kannada to type in or proof read Asian language scriptures.

"Experience shows us that retiring missionaries are most suitable for this work and, although they are often 'computer shy', we find, if they are willing and prepared to approach the work in a prayerfully expectant manner they are then usually surprised and encouraged at their progress," says Compass Braille. "We also provide the computers."

Any person who can help should write to: Malcolm Goodman, Compass Braille, 26 Cross Street, Moretonhampstead, Devon, TQ13 8NL

CHECK OUT

FEBRUARY 1995

ARRIVALS

Andrew and Jenny Wilson from Cameroon Suzanne Roberts from Mozambique Margot Bafende

DEPARTURES

Heather and Ryder Rogers to Albania

ACKNOWLEDGEMENTS

Legacies

45,000.00

1.926.56

20,000.00

Amos, Revd James

Bennett, Mr J & Mrs 331.74 Coleman, Mr Arnold W 4,000.00 Cowie, Mrs W L 1.000.00 Eaglesfied, Mr Thomas 2,614.96 Edwards, Miss M G 500.00 Gibson, Mr Gerald L N 67.32 250.00 Gravatt, Mr Clifford Hemmens, Winifred M 1,620.55 Moase, Phyllis B 100.00 Norris, Mrs Agnes R 100.00 Pellowe, Ethel N 500.00 Rees, Mr T I 50.00 Slater, Ruby R 19.30 Smith, Miss Ethel M 41,439,93 Taylor, Miss M 100.00 Tubbs, Miss Kathrine 13,000.00 Varley, Miss Margaret W 500.00 Waite, Mrs Rosalie M 16,189.12

Anonymous Gifts

Watson, Miss Daisy M

Wilson, Mrs Muriel

Bristol	125.00
Caernarfon	10.00
CAF Vouchers	125.00
Charities Trust	33.60
Dartford	437.10
Give As You Earn	235.88
Leicestershire	100.00

mhmhm

order form

World mission in the 1990s is exciting, invigorating, and challenging. And you are part of this every time you pick up the **m**h magazine, read it, use it as a stimulus for prayer, or pass it on. From a recent survey here's what other readers have said about the **m***b*:

"I feel the magazine presents a superb image, very professional yet caring and Christian."

"I enjoy reading the $\mathbf{m} h$. I learn far more about the needs of people in other parts of the world and then am more able to appreciate the various ministries being carried out by our missionaries. Names become more familiar and prayer becomes more meaningful."

"The more one learns of those persons prepared to give up all for the Gospel's sake, the more one feels the necessity to become a more effective local witness for Jesus."

how to order

- 1 If your church has a magazine secretary, please give your order to them. mb. will then cost £5.00 (10 issues).
- 2 If you are not part of a church with a magazine secretary, you will then have to obtain your **m**h magazine directly from BMS, and you will have to pay for postage and packing. At present for a year's subscription (10 issues) this will cost £9.40.

Please send me	copies of the m h starting with	(month)
Name		
Address		AUTON A TON
	Post Code	
Home Church	Service of the servic	

Are you the church magazine secretary? YES /NO

MAGAZINE SECRETARIES AND FOR BULK ORDERS PLEASE NOTE: MINIMUM ORDER £15.00

Please return this form to the Administration Manager Baptist Missionary Society PO Box 49 Baptist House 129 Broadway Didcot Oxon OX11 8XA BMS is a registered charity

Action Cards

The BMS, through its Justice and Peace group, has joined with the Social Responsibility sections of the Baptist Union of Great Britain, the Church of Scotland, the Methodist church and the URC in promoting the use of Action cards.

The idea is to send a postcard as a greeting to a partner church, or as a protest or request to a government, company or bank. Over the years, many of those taking part have received replies - thanks for support or responses from those challenged.

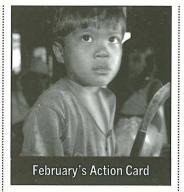
Guidance on who to write to or what to write will appear in each issue of mh. Unfortunately the briefing for January arrived too late for it to be included in our last issue.

Packs of action cards can be obtained by writing to: Methodist Church, Division of Social Responsibility, 1 Central Buildings, Westminster, London, SW1H 9NH.

Action Card Briefing for February 1995

The Calcutta Young Men's Welfare Society started in 1967 as a practical development organisation run by young men who had just left school or college. it soon changed to include young women also, and those who joined were those who wanted to be involved in development work, and they were, and still are, members of all the main faiths represented in Calcutta.

The president is a Christian member of the Church of North India. One of the people who influenced him was Canon Subir Biswas of Calcutta Cathedral and



another was Mother Teresa.

There are several Muslim members of YMWS and schools for Muslim children have been developed. One is a secondary school for girls. The night schools are the "jewel in the crown" of YMWS's work. They represent 27 years of commitment in the bustee (slum) communities, and they bring poor working children into the schools when the fee-paying daytime pupils have gone home. A high standard is expected in the night schools and enough time has elapsed for some of the early pupils to be teachers and members of YMWS. Parents and other adults are also offered courses.

Hindu members play a big role in every department in YMWS. One valuable contribution comes from doctors and nurses who give their services free of charge. Two mobile medical vans travel around Calcutta and the nearby countryside offering primary health care and necessary medicines and advice.

YMWS is a society of people of various faiths who are committed to practical action with the people of Calcutta. They have very recently begun work in rural Bengal and Bihar. Christians Aware visits take place regularly to Calcutta, offering the opportunity for participants to learn from the development work YMWS is engaged in.

Send a card of support to: Mr Shourabh Mukerji, The President, YMWS, 100B Karaya Road, 1st Floor, Calcutta 19 700019, India.

Call to Prayer

Supplementing the BMS 1995 Prayer Guide. Week numbers correspond to those in the Prayer Guide copies of which can be obtained from BMS price £1 (inc p&p).

WEEK 8

February 19-25 Africa General

Eleazar Ziherambere is the Baptist World Alliance Regional Secretary for Africa. He is normally based in Rwanda where he was General Secretary of the local Baptist Union. However, like many others, he has been displaced by war. Much of his energy of late has been expended in organising care for the many refugees. We look forward to his visit to the Baptist Assembly later this year.

Africa is in danger of being forgotten, even by British Baptists. But we need to continue to pray for lasting peace in places like Angola and Mozambique where peace treaties have been signed after years of war.

Derek Rumbol is the BMS Regional Representative for UK Africa. He is based in Didcot but Action makes frequent and often tiring Team visits to different parts of the African continent.

WEEK 9

February 26-March 4 28:19 Action Teams

The 28:19 column in this magazine tells something of the preparation, and the waiting, of this year's teams. The Belgium team are now in situ and living with Belgian families in Morlanwelz. Their job for three months is mainly door to door - delivering

letters "introducing ourselves and then returning with questionnaires on a particular theme. We'll leave each home with a tract, a gospel and an invitation to a seminar." They confess that "although Belgium is not far from home we're finding the culture and food very different and we have all suffered to some extent from homesickness."

So, do not fear, for I am with you; do not be dismayed for I am your God. I will strengthen you and help you; I will uphold you with my righteous right hand. Isa 41: 10



vou have commissioned us to proclaim your message with patience and courage. using all our skills and talents. and in spite of our fears and feelings of weakness; but you never leave us alone and we thank you that you are there to guide and strengthen the Action Teams

> as they work and speak for you.

March 5-11 Bangladesh:

Community Development

Sue Headlam, who co-ordinates the Community Health Programme for the Bangladesh Baptist Sangha (union) areas. She has initiated a new work in Chittagong.

"Each Friday we hold a clinic in a slum area of Chittagong setting up primary health care services for desperately needy people.

"The mayor has given us an empty school building to use and we are gaining the confidence of the people. We see jaundice and terrible skin problems due to folk bathing in water contaminated with sewage. The lines of tin huts are a bit like chicken pens and 40,000 people live in a very small area.

"The staff are enjoying a new challenge, the patients have remarkable dignity, but their physical and spiritual needs are enormous. Do pray for our witness in this inner city slum area."

WEEK 11

March 12-18 Zaire: Health

Brenda Earl, a BMS nurse who works at Pimu Hospital in the North Equator Region of Zaire, explains how the country's economic problems are affecting the work.

"The Nurses Training School term started on 3 October with 39 students, 5 female and 34 male. I'm encouraged to have some Christians amongst them who are witnessing to the others.

"I asked each student to bring two metres of white material. Some arrived with old sheets, tablecloths, old shirts and ladies' uniforms. With the help of a local tailor he transformed all these into uniforms and, surprise, surprise, they all look very nice. The nearest place one can buy white material is Kinshasa, 900 miles

"The students are finding life very difficult due to the shortage of food. Most are thinner than when they arrived. When food is available it is too expensive. My heart aches for them.

"The Nurses Christian Fellowship is well attended with approximately 50 people attending each week."

Jesus knew their thoughts and said to them: "Any kingdom divided against itself will be ruined, and a house divided against itself will fall." Luke 11:17

Saving God we hear the cries of people from a country divided against itself where economic demons grip their lives shattering the health of young and old alike.

Healing God we join the prayers of caring nurses and doctors for skills, for medicines, for energy to touch sick and weary lives and in the name of Christ make whole.

Loving God we share a nation's longing for an end to corruption and depressing poverty and with them we pray for a new day your day.



SOME FACTS

Globally every day:

- 40,000 children under five die of malnutrition and ordinary diseases
- 150 million survive with health problems and growth deficiencies
- 100 million between the ages of six and eleven never attend school

Children as the workforce:

- One in five children work in Africa
- One in four in some Latin American countries
- Seven million children work in Brazil
- 100,000 children work in Spain, mostly in agriculture
- In Italy several tens of thousands children work in the leather industry in Naples
- There are 71 unmarked cemeteries in Peru with the corpses of children who have been exploited in the gold mines

The effects of war:

In the past decade over a million and a half children have died as a result of war Over four million have been physically injured - suffering amputations, brain damage, or loss or sight or hearing as a result of the bombings, land mines, firearms or torture. Five million children live in war refugee camps.

From the Third World Guide 93/94 published by Instituto del Tercer Mundo, Uruguay.

Prof. Eddie Gibbs, formerly of Fuller Theological Seminary found the following reasons why people stopped attending church:

Factor	Average age when person left for this reason
Boring worship service	20
Moved or loneliness	21
Lack of relevance of church programmes	22
Doubts about Christianity	23
Couldn't live with church's moral teaching	24
Expected to make too many commitments to the church	26

Sunday school attendance figures:

1960 -	20%
1980 -	10%
1990 -	7%
2000 -	4% (estimated)

Therefore many people under the age of 25 have no Bible memory or knowledge at all.

Baptist church attenders in England by age 1989

Under 15	71,500
15-19	17,400
20-29	27,200
30-44	50,400
45-64	53,800
65+	50,600
Total	270.900

Countries with the highest number of children under the age of 15:

India
Indonesia
United States
Nigeria
Brazil
Pakistan
Bangladesh
former USSR
Mexico

China

There are more than 100 million street children in cities globally - 25% of whom both work and sleep in the streets.

All the above is taken from the UK Christian Handbook 94/95 Edition

QUESTIONS TO ASK

- 1 Does the Baptist practice of welcoming adults into church membership exclude children from being fully welcomed into a fellowship?
- 2 How well do you know a) the children in your church or even b) the children in your road? Do you know their names? Anything about their families? If your answer is 'no' or 'not very well', does that bother you? Is it a matter you want to redress?
- 3 Do Eddie Gibbs' reasons for leaving church apply to people who have left your church? Have any come back? Does this list spur you into action in any way?
- **4** What can you deduce from the Sunday School attendance figures?
- 5 If you were to open up your church to every child in the area, would there be any objections from church members?
- 6 Look at the Births and Abortions table. Comment on the statement: "Countries are developed if children are killed before they are born but under developed if they die during the first five years of life."

INTERESTING

The majority of Christians have come to faith by their late teens.

85% of children and young people under the age of 15 live in the Two Thirds world. Missionary societies are mainly sending adults to reach other adults.

The light shines in the darkness by Clarice Esslinger

"The people walking in darkness shall see a great light."

A little girl died today.
She wasn't even one.
"She was just a girl," the uncle said,
"they'll have another one,
hopefully a son."
At times, it seems, the darkness is winning.

A woman came today.

"No food to eat," she said.
Her only son died and so the husband left.
Low caste, hungry, in despair.
Who will hear her cry?
At times, it seems, the darkness is winning.

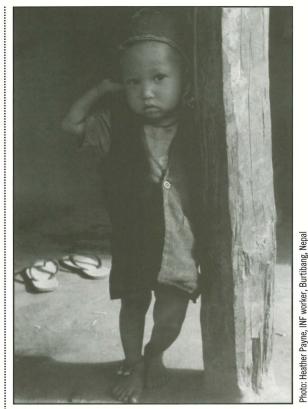
"I need more chickens," said the priest to my neighbour yesterday; "or else the gods will kill your son." To lift the curse the sacrifice increases day by day, for what can be too great a cost to keep the

boy alive?
At times, it seems, the darkness is winning.

The children dying young, the young women looking old, the old men chanting mantras to gods made of stone. At times, it seems, the darkness is winning.

"The light shines in the darkness but the darkness has not overcome it."

A child lived today who might so easily have died. Two girls are going to school; their hope is kept alive.



The rice is being harvested; this year's bounty is better than the last.

The Lamb has come, the blood poured out. Light and life have overcome in Jesus Christ, the Son is given and the light shines in the darkness.

Clarice lives with her husband Dan and baby Kent in the remote Nepali high mountain village of Takum, two day's travel north-west of Pokhara. They are working with the International Nepal Fellowship's Community Health Project (seconded from WEC International).

	1970	1980	1990	1992
Number of births ¹	903,900	753,700	798,600	781,000
% illegitimate	8%	12%	28%	31%
Abortions ²	75,962	128,927	173,900	176,700 ³
Cumulative abortions since				
1967 Act ²	148,113	1,243,463	2,721,902	3,065,9783

Take Two

WORLD MISSION LINK 1995

OUESTION

At the last meeting of our missionary committee several questions were raised about World Mission Link. Some people were concerned that it was no longer possible to have a yearly BMS event. Others thought it was a long time since we had received news of our Link-Up missionary. One person was sure our missionary was going to retire and then we'd have no missionary contact.

Since I am a new missionary secretary I couldn't answer all their questions. Can you help?

ANSWFR

Welcome and congratulations on becoming missionary secretary for your church. I enclose some information* to help you. Do contact us or your BMS Co-ordinator if you are not too clear things.

I'm sorry your mission committee thinks it is no longer possible to have a yearly BMS event. Whilst it is not possible to have a serving missionary visit each year that doesn't mean churches can't organise BMS events and missionary Sundays. BMS can supply resources, including speakers who are resident in the UK and have a special interest and knowledge of BMS work overseas. For more details please contact your BMS Co-ordinator (formerly known as Representative). The BMS Resource Catalogue is also a mine of information about available materials or you can contact the BMS Constituency Support Department.

Regarding letters from your Link-Up missionary: I think you will find that last year you received four letters. Missionaries are supposed to write at least three times each year. This is not always easy but most manage it and many, like your own do more.

Obviously there will come a time when your missionary will retire, but this has not yet happened. When it does, I will write to all her Link-Up groups and arrange for a new Link-Up missionary.

Write to me again if you have further questions or contact you BMS Co-ordinator, she will be delighted to help.

* World Mission Link booklet
Guidelines to churches on visiting speakers
Planning a Link-Up visit
Notes for Link-Up contact people
BMS Resources Catalogue

A LETTER FROM BELGIUM

Samuel Verhaeghe, President of the Belgian Baptist Union, has asked us to pray for the situation of Baptists in Belgium.

"We are seen as a cult and that gives us problems at different levels. Because of this we would like to approach our government to ask them for official recognition," writes Samuel. "Of course we will ask for this recognition to be given to other evangelical movements as well.

"So my request is for you to pray for us. A letter has been sent to the Minister of Justice with the request for official recognition."

Something of the situation was highlighted in a recent letter from BMS workers in Belgium, Joyce and Stuart Filby. They told the story of a 39 year-old man who died of cancer.

"The man had become a Christian only a few months before and although his non-believing wife found the whole situation difficult, she had seen the love that surrounded her and her husband from the folk in the church.

"The problem has been the man's mother who openly declared that this was God's punishment on her son for joining a sect, the Baptist sect."

The mother declared that worse would follow unless the rest of the family repented and returned to the fold.

"The Baptist Church," she said, "is the very seat of Satan."

There are just over 20 Baptist churches and preaching points in Belgium. These are mostly small and unable to support full-time pastors.

"Because Baptist are few and we are often seen as a sect, we find it difficult to rent buildings," said Samuel Verhaeghe. "Sometimes when we manage to rent a building and make all the necessary alterations we are then kicked out."

"We did receive an invitation from the Protestant Church in Belgium to come under their umbrella. If we did that our pastors could be paid by the state and our problems would be over. But then we would lose our Baptist identity."

Samuel Verhaghe holds fervently to the traditional Baptist view of the separation of the Church from the state and believes it wrong to receive any money from the government.

The BMS has two missionary workers in Belgium and also supports some Belgian pastors. At the moment, there is a 28:19 Youth Action Team in Belgium. They have been staying with families belonging to the Molanwelz Baptist Church and have been involved in door to door work.

"We deliver letters introducing ourselves and then return with questionnaires on a particular theme. At each home we leave a tract, a gospel and an invitation to a seminar." ■

Baptism at Glain Baptist Church, Liège, Belgium

W



MY WORK IS FOR A KING

Meditations, Prayers and Poems from the Bible of Dr Edith Mary Brown, 1864-1956. Published by the Friends of Ludhiana, price £3.

Edith Brown first sailed for India in 1891 as a medical missionary with the Baptist Zenana Mission. In 1894 she founded the Christian Medical College, Ludhiana, India.

She was an ardent student of the Bible and found within her own copy of the Bible were many meditations, thoughts, studies, poems and prayers.

"There is no way that these can be complete meditations and studies," writes Diane Woosley. "Many are only headings, but so wide and deep was Dr Brown's knowledge of the Bible and its background that it is an excellent book to dip into for further study."

This books offers a privileged glimpse into the spiritual life of a great medical missionary whose work lives on through the work of Ludhiana today.

It explains from where she received her inspiration, her deep faith, her strength and her commitment as a Christian doctor for so long.

Modern day Christian workers could learn a lot about how spirituality and practicality go together by dipping into this book.

Waves A personal and independent look at mission and the world's children by Byant Myers

he state of the world's children is not good. Children are growing up in an ugly and hostile world. In their faces we see the pain caused by society's shortcomings. Because the world's children are not to blame for what they endure, they represent a mirror to us of the evils the world otherwise tolerates, accepts, or excuses.

These children need to hear the gospel of Jesus Christ, the liberating word that God hates what is happening to them and that this love extends to each of them. They need to know Jesus weeps for them and has finished the work that forgives anything they have done or been forced to do. To stop here, however, is not enough. We cannot be satisfied with saving the disembodied souls of children with promises that things will not be this way in the next life.

Until society provides the caring and the will to rescue children from neglect, abuse, and oppression, change will never come. But change does not come from laws or economic incentives. It comes from a source that can change hearts of stone, one that has the authority to drive the demonic from the corridors of power and from the comfortable offices of the marketplace.

The Christian church must demand its rightful place in the public arena announcing that the gospel of Jesus Christ calls the actions of society to account. The framework of societies must be rebuilt if growing up is not to be life-damaging. Ethical and moral standards that value children and life must be reintroduced into governments, churches and businesses. Greed that justifies working six-year-old children 16 hours a day must be exposed and called to repentance. Lust that justifies abusing young boys and girls must be denounced and ended. Poverty which drives families to treat children as economic assets to be sold must be eradicated. These actions are driven by the gospel. They are the business of Christian mission.

The good news of Jesus Christ must be about proclamation and prophecy, the personal and the social, about saving and liberating. Many children do not believe adults have any good news. The pain, alienation and lostness of children is part of who they are. The call for repentance must be directed at everyone – children, parents, the rich and the powerful, even those who abuse children. Working for justice, social welfare, education and literacy, empowering development – all must find their place in Christian mission. Anything less than a whole gospel is not enough.

Bryant Myers is Vice President for Mission and Evangelism for World Vision International and a Director of MARC. He chairs the Strategy Working Group of the Lausanne Committee for World Evangelisation. (From "Youth: Mission's Neglected Priority" in the International Bulletin of Missionary Research July 1994.)

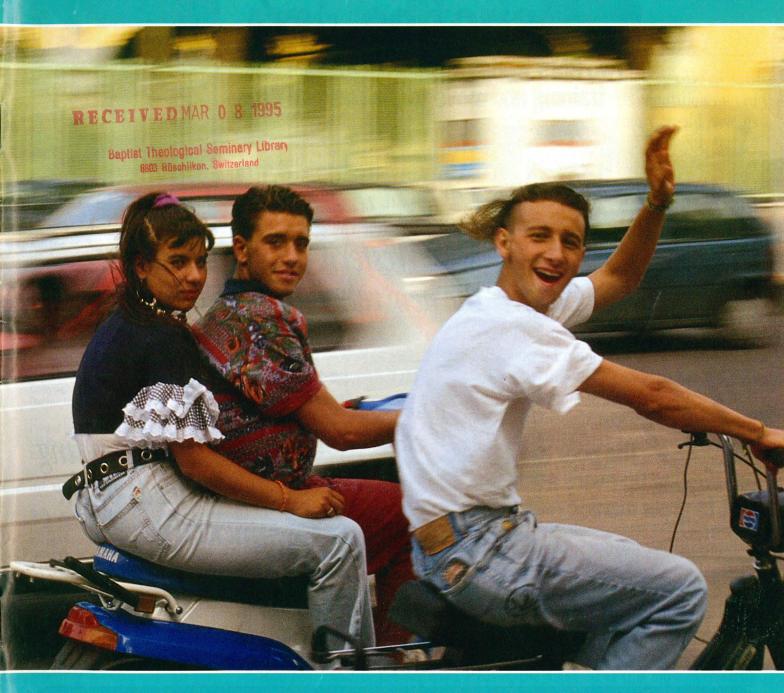
BRAZIL: Church based community/social workers. Opportunities for pastors in deprived inner-city areas (favelas) where church planting, evangelism and community Is God work with a bias for the poor go hand in hand. **BULGARIA: Experienced pastor for pastoral** and evangelistic work and training of leaders, with expericalling to you ence of church strategy and administration. A five year commitment. CHINA: **TEFL (English) Teachers for** work with Amity Foundations to serve him for July **HUNGARY: TEFL** teacher for the **International Baptist Lay** Academy - required in a different immediately. **NEPAL: Doctors, nurses, pharmacists,** health workers, engineers, technicians, teachers, administrators required for a variety of country? situations with the United Mission to Nepal and the International Nepal Fellowship. **NICARAGUA: Doctor - speciality ENT and a** circuit pastor. **PORTUGAL:** Pastor for church planting SERBIA: **Volunteer TEFL teacher** THAILAND: Pastor for urban ministry in Bangkok ZIMBABWE: Minister or ministerial couple for training of lay leaders and church planting. For more information about these situations, please write **Andrew North Baptist Missionary Society,** PO Box 49, Baptist House, 129 Broadway, Didcot, Oxon OX11 8XA. Tel: 01235 512077

NEPAL Nuna's Story p4





March 1995



In this month's issue: Population Growth URBAN EVANGELISATION & SOCIAL ACTION "All Authority" Nuna's Story Poverty in the City



Two BMS workers finish language training and move to the south of Italy.





Western Consumerism the new religion of Bangkok.

The poor of Kinshasa are digging up every available plot to grow manioc and maize



Responding to the needs of the inner city

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mb. Missionary Herald

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mh. editorial

or most of our families in the UK it happened some time ago. We are several generations removed from the time when the population moved from the rural areas - never as idyllic as folk memory would have us believe - to the towns and cities, which were expanding rapidly on the back of the industrial revolution. The novels of Dickens give a picture of what it was perhaps like for some of the people involved. But that was yesterday and we've grown used to urban living. Even with the problems of unemployment and homelessness on our doorsteps, it is hard to imagine and to understand what it is like in some of the fast expanding cities of the two-thirds world. Yet, as Christians, we must face what is a major missionary challenge as we move into the next century.

We are living in the midst of an urban revolution "which has seen a people movement greater than any other known in history," said Reg Harvey when he addressed the October meeting of BMS General Committee. "Four hundred million people have moved into cities within the last 50 years and another 700 million are expected to move into the major conurbations by the year 2000."

For some people the move appears to be undoubtedly good. Living in the cities, with their factories and offices, shopping malls and sports centres, offers a variety of educational opportunities and employment and gives them new freedom away from the strict traditions and morality of the rural village. For others though it is merely the exchange of drudgery in the fields for bondage in a dark and gloomy factory, or even for no work, shattered dreams, and a desperate existence on the edge of society. In São Paulo, Calcutta, or Bangkok the vast contrasts between rich and poor are there for all to see.

These present us with an enormous missionary task. It is estimated that, when people pull up their roots to move to a new situation, they are open to the gospel for about two years before they settle down into a new way of life. So BMS and its partner churches need to recruit and train "those particularly led to urban evangelism." And in the deprived areas of the mega-cities this must necessarily mean a caring ministry involving some kind of social action.

In October Reg Harvey talked about "an enhancement of the Society's commitment to urban ministries, especially co-operating with Partners in mission in the world's mega cities." If this is right, and the churches in the UK share this understanding with the Society, where are those prepared to commit themselves to this specialised ministry? On the back cover of this magazine there is an appeal for people to serve in Bangkok and in the inner-city areas of Brazil, an advertisement that we have repeated on several occasions. Is anyone out there concerned and committed enough to take the next step?





I have nothing but suffering in this life. Everyone but you holds me in scorn. Do you think it will be better for me in the next life?



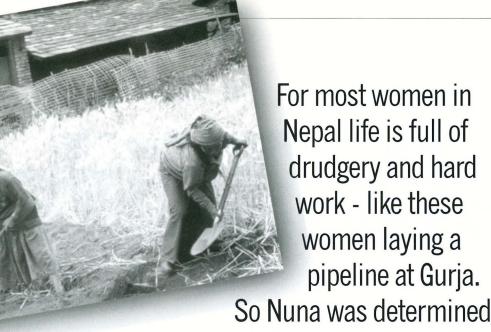
t is cold. June is right-handed and Nuna is left-handed. They sit side by side to share body warmth and each wears a glove leaving the dominant hand free to write and warming the unused hand with the shared pair of gloves."

This account of Dr Keith Fleshman describes his wife tutoring a former patient. But it tells a bigger story, the story of Nuna Kumari's determination paired with the care and dedication of a surgeon and his wife.

Nuna Kumari was severely burned at the age of six months when she rolled into the open fire on which her



mother was cooking. Even after the scar tissue and adhesions from the extensive burns on both of her legs had healed Nuna was unable to walk, a serious handicap to have in the high mountains of western Nepal, where walking is about the only way to get around and where society values women for their strength and ability



to get a good education and better herself.

to work. Nuna was considered a burden to her family and left to fend for herself.

Providing her with schooling was not a priority for her family, but Nuna was determined to get an education anyway. Each day for nine years she crawled the one mile to school and back home again, enduring not only the physical exertion and pain of the journey, but also the teasing of her peers.

As she grew older Nuna desperately started to search for ways of becoming more independent. When she was about 17 years old she came, on her own, to Tansen Hospital. There, her determination was matched by the skill and care of Dr Fleshman and his medical team. In a very difficult and painful series of operations over a period of six months, the scar tissue and adhesions on her legs were separated, healthy skin grafted in place and her left leg reconstructed in order for a prosthesis to be fitted.

Nuna's hospitalisation cost a total of Rs.10,000 (\$204). Because she was unable to pay the bill herself it was borne by Tansen Hospital's Medical Assistance Fund, which was established for the specific purpose of assisting poor patients like Nuna who are unable to pay for their own treat-

ment.

But Nuna's story does not end there! Nuna is determined to graduate from high-school. She is currently studying with 500 other students at the Palpa Awasiya Secondary School. Despite her determination to succeed, adjustment to this English medium school has not been easy for Nuna. But the "other glove" has been there in the person of June Fleshman tutoring her in English, as well as providing the loving care and support which are so essential to full healing.

Keith and June Fleshman have "bloomed where they are planted" during their seven years with UMN's Tansen Hospital. Keith's specialised skills have been put to good use in a hospital which sees about 35 surgical outpatients daily and averages 3000 inpatient and 3000 outpatient procedures a year.

But June has been very active as a "generalist" as well, teaching key-board to Nepalis and missionary children. One of her students is now earning a living as a musician in Kathmandu. She has taught computer skills too and serves as a "gobetween" for a project that generates income for need people from the sale of their crafts.

Printed with the permission of the United
Mission to Nepal. Photo of Nuna, UMN/Seefeldt

WORLD MISSION LINK

Choosing a Link-Up missionary!

Your Link-Up group is looking for a Link-Up missionary. When you contact the WML desk what will you say? And what will you really mean?

We want someone doing real missionary work

We don't want someone involved in administration or doing theological education.

We want someone we can really get to know and depend on.

We don't want someone on short term service.

We have lots of families in our church. We don't want a single person.

We have active children's work. We only want a couple with young children.

We want someone from a real mission field.

We don't want someone from Europe.

We want someone exciting.

We are definitely not interested in anyone over 50.

Missionaries come in all shapes and sizes - single and married; under 35 and in their late 50's; with young children, with no children and with grandchildren. Some will be working overseas for just a few years whilst others are looking forward to many years of service. They will be working in Europe, Asia, Africa or the Americas. Some will be in great urban conurbations with all the "mod cons" and others will be in isolated rural communities where basic living is the norm.

Wherever they are, whatever their job they have one thing in common - they are all missionaries.

They are BMS missionaries who are able to become your Link-Up missionary; missionaries, who whatever their job, or age, or family status, need your support in the work they are doing.

Altamura

David and Ann MacFarlane have finished their formal language training and have moved to the southern Italian town of Altamura. There they will continue language study through conversation, getting to know the Italian people and culture and, of course, the well aptist way of life in the south of Italy.

he Baptist scene in Italy is very different from what we knew in Britain. In Altamura they are very traditional. To be a Christian, it seems, you only have to be in church once a week for an hour!

But things are changing. There are signs of growth in the area, although they are still caught up in their everyday lives and much more political than folk in Britain. But then Italy is like that.

The people have welcomed us wholeheartedly and we are now at the stage of beginning to work together. Italians, especially in the south, are very warm people, open, demonstrative and volatile. They are realising that we are prepared to work with them to benefit both the fellowship at Altamura and the surrounding area.

Church structures are much like in Britain: church council meetings, the leadership, weekday bible study,



Sunday bible study and services.

We have been assigned to a local pastor, Martin Barra, one of the three ordained Baptist pastors south of Naples. That is one of the reasons why we went to the area. We go to Martin for support and he visits us to check out what we are doing.

This year we are dedicating ourselves to being basic church members and involved in the church at that level. There is not a lot going on in the church at the moment. However, we started our prayer and praise meeting on a Saturday evening and this is well attended, and even more so now that we have moved it to Sunday afternoon.

We want to involve the churches in the whole of the south of Italy for our mission in September when we're hoping to work with a group of new Christians coming from Albania. For a whole month we hope that the team will be evangelising in the south of Italy. There are several "Albanian" speaking villages in the south where 500 years ago Albanians, escaping from the Turkish inva-





David Mac-**Farlane** leading singing Left: **Typical** southern

that come into the Baptist Church and receive salvation are untouched people.

With us in Italy are three of our children, Diane who is 18, David who is 17 and Elizabeth who is almost 14. They have settled very well in Altamura but they are sometimes discouraged. There aren't any other young people in the fellowship and they don't have much opportunity to meet with other young Christians.

The young people of the area try to find a way to leave this very traditional rural area. There are not many job prospects other than working on the land. So they do all they can to get places in colleges and universities so that they can escape to the towns and cities. This is one of the challenges we have to face. The other side of urbanisation are deprived rural areas where young people have left behind a community of the young, the middle-aged and the elderly.

Italian town.

sion, settled.

In Scotland, in the local ministers' fraternal, there were two nuns and three Roman Catholic priests. We worked and we prayed together. In Italy it is much the same. The Italian Baptist Union is committed to recognising and working alongside the Roman Catholic church in various areas. So there is mutual respect throughout the whole of Italy.

Some people might think we are there to "poach" members of the Catholic Church. But most people

28:19 IN JAMAICA

Steve Woolcock, 28:19 Action Team Co-ordinator, introduces the Jamaica Team

The very first 28:19 Action Team, in 1990, was the "Jamaica Six". In 1994 Robert, Rhodri, Jo, Brian, Andrea and Hazel followed in their footsteps - the third Team BMS has sent to work alongside the Jamaica Baptist Union.

For some reason, the current team call themselves "The Nomadic, Nurturing Bunnies." (Don't ask why). They left the UK last October and on arrival split into three pairs to work in different areas of this idyllic Caribbean Island, It's a hard life!

Robert and Rhodri spent their first two months in the capital, Kingston, working in the Hannover Street Circuit, which consists of two churches. The area is a bit on the rough side but it doesn't seem to bother them too much. Hannover Street Baptist Church has a social outreach programme which includes a clinic, basic school and sewing project. Robert, sometimes known as Uncle Robert, worked with 25 three to five year olds of the cute, adorable variety! From time to time he looked after the whole school all 45 of them. Rhodri on the other hand worked in the clinic reorganising the immunisation records for the past two years. He has also been involved in administration.

Brian and Jo spent their first placement in the rural

area of Westmoreland. They lived and worked in the Robbins River community, "a road with 30 houses, a shop and a men only drinking hut." The church is newly planted and when they arrived the building just consisted of rubble foundation. However God was really working there. Within weeks the materials arrived and before they left the roof was on. They were also teaching in a school which was set up at the same time as the church. In contrast to bustling Kingston, Robbins River is a two-and-a-half mile walk to the main road, then you have to wait for a bus.

Andrea and Hazel were working at Port Maria on the north coast, based at **Emmanuel Baptist Church and** involved in revitalising the counselling clinic. They produced posters and distributed them in schools and churches. They have both been working as counsellors. They have also been working alongside the many young people in the church and at the local basic school.

The three pairs moved on to new placements at the end of the year. Jamaica is a great place to spend six months but the team see great suffering and poverty every day. They went out to make a difference, to help change things. I have no doubt that they are.

Paddy fields and saffron robes are no longer the reality for Thailand's urban population.

Religion FROMPHE WEST

constant source of surprise and amazement to visitors from the UK are the shopping centres in Bangkok.

These are not limited to the centre of the city because in the last few years impressive complexes have been built in many locations around the perimeter. We live out

the perimeter. We live out on the south-eastern edge and within ten minutes drive we now have four such buildings. All of them sell a wide range of consumer goods and include such non-oriental houses as McDonald's and Pizza Hut!

The most recent claims to be the fifth largest shopping centre in the world. It boasts an impressive indoor fun-fair and a 14 screen cinema. One of the others will soon be opening its own even larger amusement and swimming park, filling the outdoor roof space. The centres themselves are very ostentatious and contain many stores specialising

Top right: Modern city scene in Bangkok in luxury goods of various kinds from ride-on lawn-mowers to designer furniture and clothes.

At weekends these places are packed and their vast car-parks filled to capacity. Promotional shows are regularly held in their indoor air-con-

ditioned plazas. These centres have become *the* place to go.

The Principal of the Bangkok Institute of Theology recently remarked with some disgust: "All Thais want to do these days is go shopping." For many it will be window shopping but equally there is no shortage of affluent buyers and, with special offers and

sales on all sides, no one is likely to return home empty-handed. Buddhist Thailand appears finally to have succumbed to a new religion from the West - consumerism.

Yet most Thai people still live in the countryside. Only 25 per cent of the 59 million population live in towns and the vast majority are con-



gregated in Bangkok. Life in the Thai countryside is totally different amounting to subsistence farming supplemented by the income of those who are continuously drawn for a while to Bangkok. There, along with many others, they work in factories or on building sites for a daily wage of between £3 and £4.

There is nothing new in the vast gap between rich and poor. What is new is the upsurge of a large middle-band of city-dwellers who are not truly rich but who have enough spending power to act as if they are. That is an observation not a judgement. It would scarcely be appropriate for westerners, who are used to many possessions, to be critical of such behaviour simply because it is a novelty here, or because the poor are a



bit nearer home.

So why speak about it? If people in the UK are to pray meaningfully for the Church's mission in Thailand they need to have an accurate understanding of the society in which that mission is taking place. A mental image of paddy fields with saf-

fron-clad monks passing by may seem a suitable backcloth, but the reality is that for many people rice fields and Buddhism no longer feature in their immediate experience, although these remain an influential part of their folk tradition.

Also people are praying for us and this is the environment in which we



Above: traditional rural activity in Thai countryside now live. It would be hypocritical to pretend that we are not grateful for such a wide range of western facilities on our doorstep. Yet this is not without its difficulties, not least the problem of feeling we do not readily fit with either group in Thai society. On one hand unbridled con-

sumerism is not our interest; on the other hand it seems impossible for westerners to relate naturally to the poor, to whom we rightly appear rich.

Of course bridges can be built but, as we are increasingly realising, Thai culture makes it hard even for Thais to get close to one another outside the family unit.

So it is not surprising that the relationships we have, and therefore the ministry we exercise, are almost entirely within the Christian community. This is inevitable due to our job allocation - teaching Christians preparing for the full-time ministry. It also reflects that within the church there is at least an attempt to live a life that recognises the truth of Jesus that "a man's life does not consist in the abundance of his possessions."

As in the west, the living out of this truth in the midst of a consumerist society is far from easy but it does at least provide a true foundation for fellowship with rich and poor alike. Consequently, though it is difficult to get really close to people, we do rejoice in the warmth with which Thai Christians welcome and accept us, be they wealthy business people or poor students from remote hill-tribe villages.

Geoff and Christine Bland are

based in Bangkok where Geoff teaches in the theological seminary.

Owen Clark reflects on the way people are coping with life in Zaire's capital, Kinshasa, where anarchy reigns.

Undoubtedly QUIET

t's no doubt been a quiet week on the CBFZ compound. For all I know war could have broken out. I've been stuck in front of the computer. Oblivious! Not so long ago I was computer illiterate. My time was my own then. I'd bash out a piece of work on the old typewriter. Slosh a bit of tippex here and there. All over in 30 minutes! Carbon copy and all.

Not any more. Now I'm only semiilliterate. I can spend a whole morning at the key-board and screen and not even know that it's gone lunchtime.

That's progress!

"Is that what you really want? Yes or No?" it asks.

I feel like saying, "I'll think about it and let you know."

But it's better to plump for one or t'other and move on. It does have its advantages, though. Prints out nicelooking copies. Those who missed a class can go through it at home.

Actually I'm pretty confident that war has not broken out in the meantime. What we're living in is more like benign anarchy. Mostly benign, though not always. Not when people are stopped in the streets by armed men, at night, and relieved of what little they possess. Highway robbery, modern version – unpaid military and their friends. Anarchy, because things function not on the basis of rules or

principles but by arrangement.

Take transport. Mostly lorries, minibuses and old bangers not fit for stock-car racing, let alone as taxis on the public highways. Many have paid neither road tax nor insurance and they cram passengers in like sardines. But the ubiquitous groups of gendarmes turn a blind eye – for a consideration. An arrangement that suits all concerned.

On the road itself it's, "Chacun pour soi!" Slow stuff meanders up the outer lane, the faster weaving its way through. Blocked traffic is a test of ingenuity and determination. Inside, outside, off the road, through the trees. Wherever! Nothing's sacred. Kerbs are few, but watch out for the holes! Pedestrians to the wall! But it's all pretty even-tempered. No one gets upset.

Education's a lottery. Last time salaries were paid, months ago, it was still at about 50p a month for an experienced teacher. So where they teach at all it's by arrangement between parents and school. so long as enough parents come up with the agreed amount per child, the school functions. Higher education is the same. All a bit patch.

Health? Forget it! Without cash in hand you won't be seen. Certainly the doctor won't operate and you may have to supply bandages, hypodermic, plaster of Paris – even anaesthetic. By

arrangement! Medicines are expensive and undernourishment is widespread. No wonder mortality's a bit high.

In order to eat at all people make do. Grass verges have been turned into manioc fields. Where a new water main was laid, and the soil replaced, a day later it was planted with manioc. Opposite the former Parliament there's a fine, well laid-out square. A vacant lot in one corner is now a field of maize, with a large, smoking earth mound in the middle and the smell of charcoal in the air. It sells well as a fuel for cooking. No one seems to mind these arrangements.

Jean (as in French), the odd-job man, is a typical benign anarchist. He lives in an old lorry on someone's plot. He says that they've tried to turn him out, but adds with a sly grin that they haven't succeeded yet. When the owner died he attended his funeral out of respect. His wardrobe varies a lot, but is always scruffy.

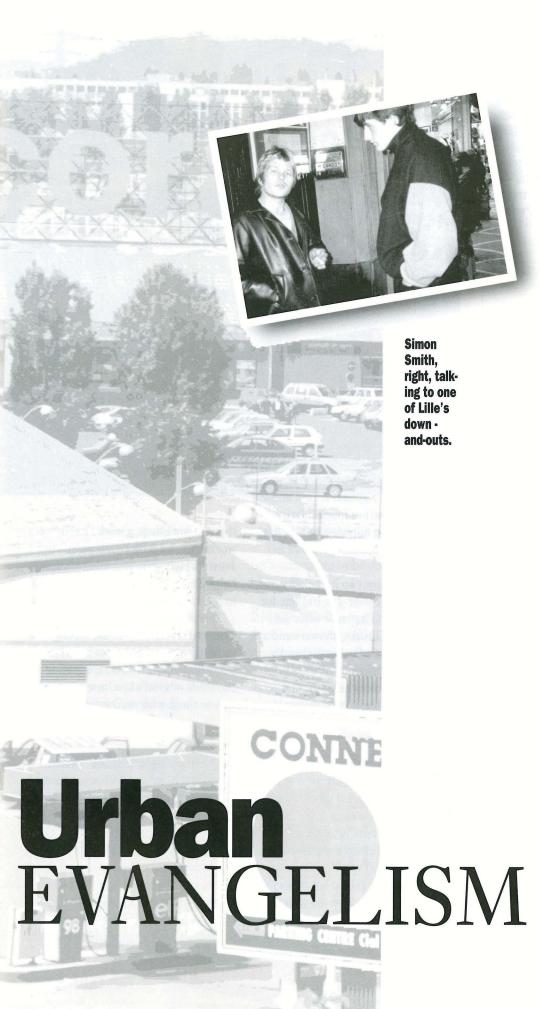
"Where do you keep your clothes?" I asked.

"In the lorry," he said.

"Is that safe?"

"Well, if they get pinched, who can I complain to?" he asked.

Sadly, that question is in the minds of a lot of people making their own arrangements. To whom can I complain? The answer is already known. No one!



MARCH 1995 **m**h

Simon Smith, a member of the 28:19 Lille Action Team, looks at how the 'Christian Community of Reconciliation' is responding to inner city life

n 1975, whilst strolling through the pedestrian area of Lille (population one million) in northern France, David Berly, than a trainee pastor of a Baptist church in nearby Roubaix, was struck by the number of flourishing sects in the streets of his native city. They were accosting people at every opportunity yet Christians were particularly conspicuous by their absence.

In February of that year, David and his wife Christiane moved into a rented house in Lille with another couple and created what is now the *Communauté Chrétienne de la Réconciliation* (Christian Community of Reconciliation). Two years later the church bearing the same name was founded.

The Community now has four houses situated in some of the most deprived parts of Lille and a farm in the Ardeche valley. The church regularly welcomes 200 or so worshippers and is a member of both the *Féderation des Eglises Evangelique Baptistes* (Federation of Baptist Evangelical Churches) and the *Féderation Protestante de France* (French Protestant Federation).

Evangelism was there at the very conception of the Community and still remains at the heart of its mission today. This evangelism works on two very distinct levels; first of all there is the evangelism that is done through **continued on page 12**

continued from page 11

the church and then there is the evangelism through the social work in Lille, also set up by the Community.

Evangelism through the church takes many forms. These include twice weekly outreaches into the city centre, annual beach missions to a seaside resort on the north coast, a Scout Group for 7-18 year olds and a bi-monthly church magazine, *Vivre Ensemble*. Much of the church work is based on the four Community houses and life in community. These houses are often used to welcome in homeless people for varying periods of time depending on the need of each individual person.

The church also runs a weekly support group for those suffering with problems associated with alcohol. The Scout Group, "Isla Lille", is based upon the four principle pillars of activity, education, prevention and evangelism.

One of the community houses hosts monthly prayer meetings in one of the most deprived districts of the city.

Outreach takes place from a double-decker bus which goes into the city every Wednesday and Sunday, 4 to 10pm, offering a free coffee-bar service, prayer and discussion. On Sundays dramas, mimes and music

Right: March for Jesus through the streets of Paris.

are performed in the main pedestrian area.

The Community's social work started in the early 80s. At the beginning of the economic crisis more and more homeless people were coming to the Bus. The challenge to those running the Bus was how could they talk to these people about the love of God when they were not doing anything more to help them? They asked the Lord to provide them with what was necessary to do something more for the ever increasing homeless of Lille.

In 1985 the Bus opened its doors daily to provide food and shelter for those labelled "of no fixed abode." After several months this makeshift homeless centre was recognised and began receiving support from the local, regional and state authorities. Since 1989, ABEJ or Association Baptiste pour L'Entraide et la Jeunesse (Baptist Association for Solidarity and the Young), homeless centre has had a more permanent presence in Lille.

There are now two homeless centres, one for the over-25s and one for the under-25s. They now offer services from hot drinks, showers and a hairdresser to medical, social and educational services.

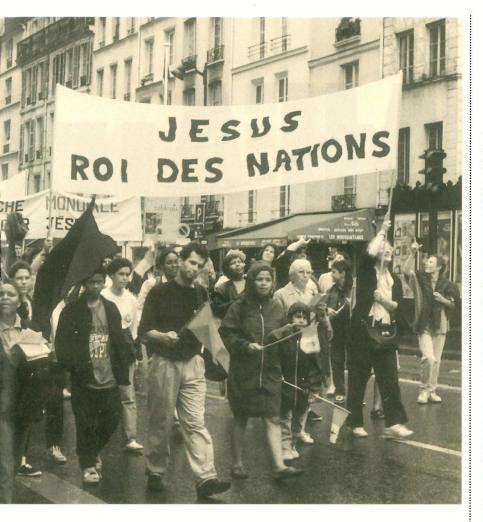
More long-term help is found in a rehousing service, an occupational



therapy workshop, a work retraining workshop and ABEJ's administrative centre which, amongst other things, helps those who have been rehoused to live on a budget.

It is not only those from the Community and the church who work in ABEJ; many Christians in Lille, from all denominations, are sowing the seeds of God's love in a practical way to those who need it most. It is an





example of the way all of God's Church can work together. This cooperation is such that there is no need for the Lille city council to provide help for the homeless, instead it finances a large part of ABEJ's work.

The Community in Lille doesn't claim to have invented anything. Its work is what it is today because of the commitment of its members. It is an unreserved "yes" to the call of God

and God has done the rest.

For the Community, evangelism isn't something to be done, it's a way of life.

Simon Smith was a member of the 28:19 Action team which worked in Lille in 1992-3. He has returned to the Community of Reconciliation on several occasions since and when he has completed his studies he hopes to become a permanent member of the Community.

Jeremy Valemberge was born in Lille 22 years ago. He was only two when his parents separated and, because his mother worked as a secretary, he was looked after mainly by his grandmother. Later he discovered that his father was in prison for pimping. "A hard thing to take in at eight years of age," he said. It wasn't long before he got into bad ways. He was often drunk before eight in the morning. Then he entered the hell of drug addiction and a violent life-style which brought him close to suicide.

Fortunately, he came into contact with the work of ABEJ. "I saw faith in practice," he said. Through prayer and care they saw him through the time of withdrawal from drugs. "Deliverance was radical," he said. "My craving for drink, drugs and suicide disappeared and God revealed himself to me." Having come to faith in Jesus Christ, Jeremy is now being nurtured by the Christian Community of Reconciliation at Lille and being helped to recover some of his self-assurance.

CULTURE CULTURE

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AIIAUt

In the third of his articles based on the Great Commission in Matthew 28 **John Wilson** helps us to see where true authority lies.

ll the emotion and events of the last couple of hours came rushing back to me. I'd forgotten to photocopy a document we needed in order to get our visitor's permit. The women behind the police desk looked at me with contempt as she had at the long queue of victims who had gone before. She would give me ten minutes whilst she dealt with the necessary forms and if I wasn't back by then we would have to start the process all over again. Sue comforted our two month old baby, as the woman began to sort out the papers.

On my return I knew things had not gone well. Sue had only been learning French for six weeks and her failure to understand some of the questions, meant that the woman had simply increased the volume. As if shouting made comprehension easier!

Now here I was a little while later trying to find some product or other in the ever extending hyper-market and these two girls, barely 16, were laughing at me trying to copy what they had said when I asked them for directions.

"How can we sing the Lord's song in a foreign land?" This was the sorrowful question of the Jewish people when they were forced to leave their homeland. There were moments like this when I wanted to go back home. Home was not yet where we were, but Jeremiah had told those same mournful worshippers to "build houses and live in them, and plant gardens and eat their produce," (Jer:29vs 5 & 28). In short, home was to become the place where God had taken them. Home was to be for us also the place where God had put us.

Jesus stood before his disciples who were to travel to India, Africa, Asia and Europe and told them that all authority had been given to him. Authority because of his obedience, because of his suffering, because he was willing to go to the darkest place of the earth in dying on the cross. The most alien thing to his nature and being, became his home. This was the reason for his authority. The authority behind mission is not power, but humility, an emptying of oneself for the sake of others.

It is this type of authority that will win the day. Jesus tells us that his authority is the supreme authority in heaven and earth. That when all things are weighed and judged before God, it is his type of authority that will stand firm.

Often the task of mission seems weak and insufficient. We want to make a big noise, even manipulate situations so that they fall in our favour.

THE AUTHORITY BEHIND MISSION IS NOT POWER, BUT HUM

hority



But Christ does not give us that type of authority. His authority is that of the servant.

Reading Brian Stanley's History of the Baptist Missionary Society greatly encouraged me, just to find out how in nearly every case new areas of missionary work appeared to be faced with apparent failure. Not only with Carey, but in Africa and China the early years gave little sign of encouragement to both those working with and those supporting the Society.

The French Evangelical Baptist Federation has been a great encouragement and inspiration to us in this respect. Starting to plant their own churches after the Second World War, they have seen the number more than double. The pastors are not well paid and they rely on help from many missionary organisations like the BMS. At times it would seem that the difficulties are insurmountable, but their faith in Christ's humble authority keeps them moving forward.

Recently a person involved in ministry training in England commented to me that in recent years people have been offering for full time Christian service as if it were a second career. Professional status, home ownership, family commitments mean that they have more stipulations for their terms of service than previous generations.

To go wherever and whenever God calls would however seem to be part of the authority within which Christ calls us to serve.

Recently one of the pastors of the Baptist Federation in France appeared on national news. He had asked whether he and his family could look after a prisoner, dying of AIDS, in his home. Unknown to him 400 fellow prisoners wrote a letter to President Mitterand asking him to support this request which was finally attained. The true authority of Christ's service opens up the world to hear of God's love. This is the constant and painful lesson of Mission.

In Matthew, Jesus' resurrection appearance to his disciples is limited to this mountain encounter in Galilee, in order to press home this point. His risen authority will always open up to us a bigger world than the one we know. He is concerned about the people we don't see. His vision is for purposes that we cannot yet perceive. Christ is risen, not simply for us to greet him with song in our churches, but in order that our world may be shaken by his presence. He can break power with humility, he can destroy fear with love, he can turn night into day. This is his purpose for us. This is his purpose for the world because all authority belongs to him.

QUESTIONS

- 1) What image does the word "authority" usually conjure up for you? In what way do you think Christ's authority is greater?
- 2) What limits do we try to put on Christ's authority? Are Christians in danger of living in some utopian dream? What is your experience?
- 3) If Jesus' authority is the cross, what does it mean for you as his disciple to carry your cross?

ILITY, AN EMPTYING OF ONESELF FOR THE SAKE OF OTHERS.

MARCH 1995 **m**h



Stuart Christine with toolbox beside the "source of living water."

e w

Pre-School

The pre-school project on São Paulo's favelas is progressing. Stuart and Georgie Christine have written to say that some of the pupils are now moving into the first year of the local schools.

"The teachers and ourselves were pleased with the way the children have progressed. Many were writing. They knew their vowels and consonants and were already reading ba, be, bo, bu etc. Remember Portuguese is a phonetic language."

The aim of the project is to prepare favela children for the state system. Hitherto they have been disadvantaged and have dropped out of school before taking any examinations and so closed the door to any prospects of worthwhile employment.

Stuart and Georgie also report that they hoped to have the preschool bus on the road early in the year.

"The preschool will then be able to function in very poor small favelas and give us time to find a building to have the preschool and plant a church."

Henri Bens

Henri Bens, a long time president of the Belgian Baptist Union, died on 11 January following a heart attack. He was 81.

Henri Bens was pastor of Grace-Hollogne Baptist Church, Liège from 1960 to 1988. He was appointed President of the Union in 1979. When he retired in 1991 the Union named him Honorary President.

Like most Belgian pastors, Henri Bens was bi-vocational. He worked as a book-keeper until his retirement.

As well as preaching most Sundays in Baptist and other evangelical churches he often went out into the streets and parks to preach.

Since his retirement he has worked closely with a Southern Baptist missionary to help a small congregation develop into a full constituted church.

"He was known as 'Mr Available' because he ministered to so many people across Belgium," said one person at his funeral. "He burned himself up in ministry."

Religious Conflict

Intolerance between Protestant and Catholic churches in Latin America has led to "physical agression and regrettable losses of human life," said the leader of the Latin American council of Churches (CLAI), the Rev Felipe Adolf.

The comment was made in a letter to the region's Catholic bishops, defending a controversial decision by CLAI's board of directors not to invite Catholic observers to its general assembly, an action which has made



Catholic Basilica in Brazil

worse the deteriorating relations among the churches.

The most serious conflicts between Catholics and Protestants have taken place in Chiapas, Mexico, where indigenous people who have converted to Protestantism have been forced to leave their land, sometimes violently with churches set on fire and people killed.

In Argentina and Chile, the Catholic Church wants to impose controls on the legal registration of non-Catholic churches.

According to Adolf, some CLAI member churches are concerned at their declining relationship with the Catholic church. They protest that "the Catholics do not see any difference between the Protestant churches and other religious groups ... plainly, to them all that is non-Catholic is a sect."



Trevor Huddleston, left, talking to Robin Day

Peace Award

Archbishop Trevor Huddleston has received the Indira Ghandhi Award for Peace, Development and Disarmament. It was presented at a special ceremony in New Delhi on 27 January. Among those participating in the ceremony was India's President, Dr Shanker Dayal Sharma.

Trevor Huddleston was President of the Anti-Apartheid Movement from 1981 until it was disolved in 1994. He intends to be based mainly in South Africa in the future.

Pips

Morningside Baptist Church, Edinburgh took on a PIPS (Partners in Projects) scheme for Thailand as part of its Centenary Thanksgiving project last year. The object was to raise £10,000 (100 x 100) with £7,000 for PIPS, £1,500 for the National Bible Society of Scotland for Scripture for Nepal, where two of their members are serving, and £1,500 for new pew Bibles for the church.

In January, John Barclay, the Church Secretary and this year's BU of Scotland President, in sending a cheque to the BMS for £7,000, reported that they'd almost reached their target.

"The money was raised by direct giving and is in addition to our normal giving," he said.

Mizoram Gospel Centenary

Reg Harvey, BMS General Director, presented a banner from BMS to the Baptist Church of Mizoram (Lushai Hills), northeast India, when he attended the closing celebrations of their Gospel Centenary in January.

The banner, was prepared by the City Road Baptist Church Banner Group, Bristol, one of several groups who have offered their services to the Society.

The final day of the Mizo celebrations started with worship and speeches and included a three hour cultural programme involving dancing and firecrackers.

Reg Harvey was allowed to sound the Gospel Centenary Drum (seven feet high). "The sound of the drum resounded in the hills symbolising the way the gospel has been heard throughout Mizoram," he reported.

"The gospel has transformed the life of the people of Mizoram. But now the state is beginning to open up and western influence is apparent, particularly among the young people. The Church will need to consider priorities and its response to this western influence," he said.





Ruschlikon

The land and buildings of the International Baptist Theological Seminary in Ruschlikon have been sold to a Swiss insurance underwriting firm for \$20 million. This means that IBTS can now pay for the purchase of its new campus site in Prague, Czech Republic, the renovation of the existing buildings and the cost of transferring the seminary to Prague. A large portion of the money will be invested to provide scholarships for future students. The relocation to Prague should be completed this summer.

The decision to relocate IBTS. which has been in Ruschlikon since 1949, was taken with careful consideration for the strategy of meeting future Baptist needs in Europe.

"Half the Baptists in Europe live in central and eastern Europe," said IBTS president John Hopper explaining the reason for moving to Prague.

"Through the years of communist rule, few Baptist pastors in eastern Europe could obtain the education they needed or wanted. IBTS will move its solid biblically-based theological education to this important part of Europe while continuing our ministry to western Europe and to other areas of the world," he said.

Left, closing ceremony of the Gospel Centenary and (above) leaders of the Mizo Church holding banner.

CHECK OUT

MARCH 1995

ARRIVALS

Suzanne Roberts from Mozambique

DeparturesDavid and Rachel Quinney-Mee to El Salvador

Visits

David Martin to Holland John Passmore to Albania Reg Harvey to Cyprus

ACKNOWLEDGEMENTS Legacies

550,00	0,000.00
Carl, Miss Bessie	11,098.54
Dunster, Miss Doris	1,000.00
Horland/Cargill, Mr/I	Virs
John/Margery	1,382.30
Jenkins, Miss Annie	352.63
Killingray, Mrs J	1,878.44
Lewis, Mrs Winifred	1,000.00
MacBeath, Mrs E C	1,000.00
McAdams, Miss E	7,472.08
Pitman, Miss KM	13,402.54
Rawlinson, Miss D	1,508.57
Smith, Miss Ethel M	394.14
Springett, Miss M J	25,000.00
Tadgell, Miss May	50.00
Woodcock, Miss E	500.00

TOTAL

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Bristol	50.00
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Guildford	5.00
Hammersmith	15.00
Herne Bay	10.00
Huddersfield	30.00
Milton Keynes	5.00
Nottingham	35.00
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Southampton	10.00
Trowbridge	50.00
Watford	4.00
Wisbech	25.00

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"The more one learns of those persons prepared to give up all for the Gospel's sake, the more one feels the necessity to become a more effective local witness for Jesus."

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Girls, after worship, outside Baptist Church in Fortaleza, Brazil.

Photograph: Sian Williams

ACTION CARD BRIEFING FOR MARCH

The New Life Centre in Chiang Mai, Thailand, is a place where girls can go to live and study. Many of them have been rescued from brothels.

A girl was sold into the brothel by her mother, who is an opium addict. So, at 12 years of age she had to learn to please at least twelve male customers each night. She escaped and ran to people she thought would help. Instead they sold her back into the brothel. There she was beaten and punished for trying to escape. She was finally rescued and found a new home, a refuge shelter, at NLC.

She's 17 now and HIV positive. However, at NLC she has found new life and new hope through a deep faith in God. Her mother, having seen the change in her daughter's life, has asked for forgiveness. She also is seeking God.

In the tourist haunts of Brazil's large cities like São

Paulo, Rio de Janeiro, Fortaleza and Recife, there are 500,000 prostitutes under the age of 20. In Thailand the figure is larger -800,000 under the age of 16. Every year one million children are forced into the sex industry.

Child prostitution thrives on tourism. Germany, Australia, Sweden, Norway and France have laws enabling them to prosecute their citizens for offences committed against children overseas. The USA, Japan, Belgium and New Zealand are considering the introduction of such laws. So far the UK government has not been prepared to act. However, Lord Hylton is introducing a Private Member's bill into the Lords to open the way for UK citizens to be prosecuted for child abuse overseas.

ACTION: Send this month's card to a member of the House of Lords urging them to attend the debate and vote in favour; write to your MP to support legislation when it comes to the Commons or write in support of the Bill to David MacLean the Minister of State at the Home Office, Queen Anne's Gate, London SW1H 9AT.

Call to Prayer

Supplementing the BMS 1995 Prayer Guide. Week numbers correspond to those in the Prayer Guide copies of which can be obtained from BMS price £1 (inc p&p).

WEEK 12

March 19-24 Brazil: São Paulo

David and Cath Meikle report on the work in Vila Sao Pedro, one of the extensive areas of ad hoc housing which has mushroomed on the outskirts of São Paulo.

"The new congregation is now firmly planted and we are targeting young people and children in particular. We have a club with an average attendance of 170 - we could actually do with more helpers. Thankfully one of the Baptist churches has sent over a group of young people to work with us. We do arts and crafts, hold literary classes, play football. We do have bible study but the emphasis is on getting alongside the young people, showing that they're important, that they mean something to us and are not regarded as rubbish to be kicked about. Children in São Paulo are abused mentally and physically. There is a lot of sex abuse and child prostitution and also involvement with drugs."

WEEK 13

March 26-April 1 India: Administration

We were saddened by the sudden death of Mr Archie Edwards (see In View last month) who was the BMS Property Manager and Secretary/Treasurer of the Baptist Church Trust Association based in Calcutta. This was a vital, if long and complicated, job as BMS continues to transfer its properties to the Baptist Union of North India, the Bengal Baptist Union and the Church of North India. It is a work which has been hampered over many years by court cases. Mr Madhu Singh, who has been sharing responsibilities with Archie Edwards for a short while, has now taken over full responsibility.

The Mission House is a place where many visitors to India, who have to travel through Calcutta, receive a warm welcome. Mrs Nasseem Singh has been appointed hostess and, with her considerable counselling skills, is able to offer a listening ear to her guests.

WEEK 14

April 2-8

Zaire: Education

"Education is one of the casualties of state negligence," writes Janet Claxton from Pimu. "At Pimu it has been agreed that each pupil will pay a certain sum each month so that the teachers may be paid. The more pupils there are the more money there will be - or perhaps the contributions will be less. The teachers won't teach until they've been paid (outstanding since February 94). They won't get paid unless the pupils pay. The pupils won't come, let alone pay, until the

teachers start teaching. It's a vicious circle. And where, in a place like Pimu, will parents find enough money to pay?

O Lord, open my lips and my mouth will declare your praise. Psalm 51:15

Saving and forgiving God in the life of your Church as we worship and witness may our mouths declare your praise.

Saving and forgiving God in the life of the world amongst suffering and need may our lives declare your praise.

Saving and forgiving God in our schools and our homes teaching children your way may our love declare your praise.

Accompany

WEEK 15

April: 9-15

Nepal: International Nepal Fellowship

BMS has several missionaries serving with the International Nepal Fellowship, mainly involved in community health programmes. Chris Rudall is an engineer working on water supply problems. Writing in November he said: "Now the monsoon is over the drinking water and sanitation programme is under way again. We are working on constructing school toilets in nine villages. We provide the skilled labour while the local communities dig the pits and carry stone, sand and cement."

Sue Frame, a nurse has returned to Burtibang after a time of ill health where she works on the Community Health Project. "The Burtibang team is in a state of change. We are going from an expatriate team of six to three," she writes. She also asks us to pray for the small fellowship at Kutabla "that the Nepali Christians will take the step of commitment in baptism."

Some of the pharisees said to Jesus, "Teacher, rebuke your disciples!" "I tell you," he replied, "if they keep quiet, the stones will cry out." Luke 19:39-40

We thank you, Lord that praise comes in many forms and as some worship in songs and some in prayerful words so others are shouting out your praises

in dedicated and serving lives in the ministry of healing in Nepal today.

Lord, may they never keep quiet.

WEEK 16

April: 16-22 Southern Africa

As we give thanks to God for the relatively peaceful changes in South Africa, praying that the process may continue and that people from all racial groupings will continue to work together, let us remember Mozambique which has just emerged from a disastrous civil war.

Dr Suzanne Roberts has been working with ACRIS, a community health project organised by the Mozambique government at a place called Milange. "ACRIS feels the project is too far from the capital, Maputo, to manage and is hoping to hand it over to ZOA, a Dutch Christian group. There is the possibility of my working in the ZOA programme, but that is not necessarily the Lord's criterion." She confesses to feeling tired and asks us to pray for strength for her.



THINGS TO DO

1 Hold a prayer walk around your town, or part of your city. This could be incorporated with a high profile prayer march with ban-

ners, singing, handing out leaflets etc. Whatever you do you will need to plan your route beforehand, taking in schools, hospitals, nightclubs, betting shops, estate agents, bus or railways stations as appropriate.

Determine your strategy beforehand if you should come across homeless people sleeping

in shop doorways or other people in great need. If it is not practical to actually walk the streets of your city, use a map to pray round the streets.

2 As a church, adopt a policy of welcoming people in your area. Appoint people to be representatives for their street (or groups of streets). Make up a welcome pack with invaluable information for any newcomer like a list of doctors, dentists, schools, childminders, hairdressers, shops and churches. The representatives then have to keep their eyes and ears open (`For Sale' boards are a real giveaway) for anyone new moving in, and they can then offer the welcome pack, and generally befriend any newcomers.

QUESTIONS TO ASK

- 1 Where is your ideal place to live? Is it a thatched cottage with roses round the door? Or in the heart of a great metropolis with access to many cultures and cultural activities? What is the reason for your choice? Is it true to say that in Britain we venerate life in the country and despise urban living?
- 2 What are the positive things about cities?
- 3 Wherever you live how welcoming are you to new people? Does your church take time out to make friends with and welcome newcomers?

URBAN POPULATION IN FIGURES

COUNTRY	URBAN POPULATION		HIGHEST POPULATION DENSITY	
	1990	2000	Major city	Pop/sq km 1980-87
	as a per	centage		
Nepal	10	14		
Bangladesh	16	23	Dhaka	9930
Sri Lanka	21	24		
Thailand	23	29	Bangkok	3486
Guinea	26	33	Conakry	6912
India	27	32	Calcutta	88135
Angola	28	36		
Indonesia	31	40		
China	33	47	Beijing	4039
Portugal	34	40	Lisbon	9893
Albania	35	39		
Zaire	39	46		
El Salvador	44	49		
Cent. African Rep	48	55		
Jamaica	52	59		
Nicaragua	60	66		
Italy	69	72	Naples	10342
France	74	77	Paris	20647
Brazil	75	81	Recife	6232
United States	75	77	New York	8722
Japan	77	78	Tokyo	13973
United Kingdom	89	90	Birmingham	4444
Belgium	97	98	Brussels	4160
Singapore	100	100	Singapore	4160

From Third World Guide 93/94 Source PNUD, Desarrollo Humano Informe 1991.

FOOD PRODUCTION

COUNTRY	PER CAPITA INDEX (1971 - 1981 = 100)	CEREAL IMPORTS (1000 metric tons)	
	1990	1987-88	
Albania	93	n/a	
Angola	77	313	
Bangladesh	99	3010	
Belgium	119	4004	
Brazil	105	1387	
China	137	15517	
El Salvador	94	217	
France	99	917	
India	118	2985	
Italy	93	7649	
Thailand	100	303	
UK	108	2908	
United States	96	2147	
Zaire	95	415	

From Third World Guide 93/94



book

HEAR WHAT THE SPIRIT SAYS TO THE CHURCHES

ed. Gerhard Linn Towards missionary congregations in Europe

FACTS WORLD FOOD PRODUCTION AND URBANISATION

Traditionally the urban population stood at about 25% and depended on food produced by farmers. Those practising agriculture made up 75% of the

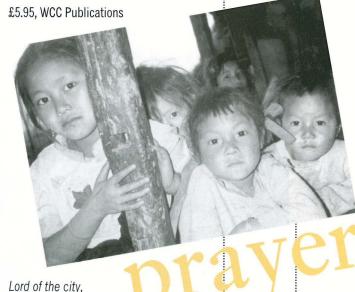
The situation started to change in the 18th century when food surpluses were produced and enabled the rapid growth of urban population. Today in the Third World it is much

Today in the Third World it is much more difficult to satisfy nutritional needs in areas surrounding large cities than in the countryside.

There has also been a fall in the income derived from cash crops, a reduction in food production and an increase in rural malnutrition.

From Third World Guide 93/94

More than two dozen congregational self-portraits make up the heart of this book. Growing out of a four-year study organised by the WCC's mission and evangelism section, here are challenging and inspiring accounts of ministry from all over Europe - including a red-light district in Hamburg, a grim town in the abandoned coal fields of south Wales, a mountain village in Portugal where the residents invited the Methodists in after the Catholic priest moved out, and an Orthodox parish in a Siberian city that was built as a centre of Soviet research and had no church until 1990.



BIBLE BITES

Take a look at some of the passages in the Bible that talk about cities -Gen 4:17 Cain built a city Num 35: 1 - 8 Cities of refuge Ps 127: 1 Unless the LORD watches over the city ...

Isa 26:1 We have a strong city Lk 19:41 (Jesus) saw the city and wept over it

Heb 11:10 (Abraham) looked forward to the city which has foundations Rev 21:2 I saw the holy city, new Jerusalem where millions crowd and bustle
and life is cheap and crushed
in sudden violence,
you know and name and love
each person; be close then
to those who take up a cross daily
to follow you into dismal shanty alleys
continuing your ministry of love
to those the world would forget.

TAKE

TAKE

In bustling modern Dhaka, Bangladeshi Christians are facing the challenges urbanisation

Rethinking Priorities



welcomingly as we turn into 137e. Home at last, well home for the next seven days at least.

What has caught their eye as they travelled the twelve kilometre road from the airport is the throng of people who overflow the buses, the trains, rickshaws, sidewalks. People pressing on purposefully to work, people lounging aimlessly, people begging desperately. The rapid urbanisation which depletes water reserves, creates astronomical house rents, makes travelling to work a nightmare and finding

employment a desperate struggle for the majority of Dhaka's seven million inhabitants.

The parrots which once squawked in the palm trees have relinquished their places to the strident cawing of crows and chirping of sparrows from grime-covered branches of sad foliage.

Families live in one room with shared facilities hoping grandma will stay to care for the toddler whilst mother works to help pay the rent and contribute to the high cost of educa-

he ancient city of muslin and minarets has become a fascinating conglomeration of old and new. There is immense affluence, produced by mushrooming industrial development alongside crumbling antiquity. This is found amidst desperate poverty for those whose came to the city because their inherited land was lost to avaricious moneylenders.

Bringing another two visitors in from the airport I hear myself explaining: "We are passing the sanitary supermarket with its rows of toilets, tiles, sinks – a useful landmark – and here is the sweetmeat shop with its distinctive red/blue sign. Then behind the autorickshaws is our road..."

Mesmerised by the sights, sounds and smells of Dhaka they fail to notice the narrow lane with its corner pharmacy, the high walls behind which an occasional mango or palm tree nods



Waves A personal and independent look at urban mission by Colin Marchant



during 1965 the docks were closing, industry was shutting and people were moving to the Essex suburbs. One of the heartlands of industrialisation and urbanisation in the UK was sliding into social change.

The Church struggled to maintain ministry, "Peligious life" took members away to

The Church struggled to maintain ministry. "Religious life" took members away to quieter suburban avenues; the educated automatically moved. Work in the Church felt

le have lived and worked in East London for 30 years. When we moved in

like a hen laying eggs on a moving escalator!

East London was not alone. Since the industrial revolution first began in this country and as Britain is the most urbanised nation in the world, many other areas shared in the decline and change.

The Anglicans launched "Faith in the City" in 1985, the Methodists began their "Mission Alongside the Poor" and projects, programmes and a new wave of local congregations have sprung up in the inner cities and outlying housing estates. Things are happening in the urban sprawls but it is bigger than we know.

God is stirring up the world - and we see this vividly in East London. Half the 240,000 population of Newham is drawn from 69 nations. We see this in the markets

and the schools and we experience it in our churches.

Our Baptist Church in Plaistow shares its buildings with congregations from the Philippines and Africa (Zaire, Ghana, Nigeria). All round us independent churches and new denominations have sprung up. The fastest growing churches are African, then Asian followed by longer established Caribbean. At one level The Empire Strikes Back; at another, world mission is now receiving as well as sending.

In the most deprived borough in the UK we have some signs of hope in the vitality of congregations and diversity of projects. This wave of spirituality includes the other faiths. The Muslim strength in Newham is estimated to be 25,000, one tenth of our proportion. Hindus Buddhists and Silks have their temples and Condenses.

population. Hindus, Buddhists and Sikhs have their temples and Gurdwaras.

We are living in a "mind-blowing" situation. The world has come to us. Waves of immigration and the flood of refugees have carried the seed of faith into areas and churches where long years of decline and deprivation have marked and hardened white Christianity.

It is not always comfortable. The struggle with poverty and unemployment goes on. Racism is around and the BNP lurks in the shadows. Our church runs a night shelter for the homeless and a NOSH (Newham organised to stop hunger) lunch every Sunday. But something is happening. World mission is a reality here!

Dr Colin Marchant, a former President of the Baptist Union of Great Britain, has worked with the West Ham Central Mission since 1965. He has deep understanding of urban issues and particularly of mission in the world's fast growing cities.

tion at one of the "better" kindergartens.

The gathered congregation of the local church struggles to meet the challenges of this new world. Both the cost of transport and having Sunday as a normal working/school day discourages many from regular attendances at services unless they live close to the church. But it has, in fact, enabled some to cross denominational barriers to worship locally, fellowshipping in neighbourhoods, rethinking their priorities.

The churches use national holidays as occasions to have family celebrations, Sunday School camps, women's camps, targeted prayer for the nation. Outreach in the neighbourhood of the church at Christmas can be an effective bridge-building strategy.

Each Easter Sunday the sunrise services held at strategic points around the city attract hundreds of people as well as causing the passing truck driver, rickshaw pullers and pedestrians to pause and ask, "Just what are all these Christians celebrating?" It is a privilege to be able to tell them.

Top left: Church service, Dhaka, Left: Bustling Dhaka

BRAZIL: Church based community/social workers. Opportunities for pastors in deprived inner-city areas (favelas) where church planting, evangelism and community work with a bias for the poor go Is God hand in hand. **BULGARIA: Experienced pastor for pastoral** and evangelistic work and training of leaders, with expericalling to you ence of church strategy and administration. A five year commitment. CHINA: TEFL (English) Teachers for work with Amity Foundations to serve him for July **HUNGARY: TEFL** teacher for the **International Baptist Lay** Academy - required in a different immediately. **NEPAL:** Doctors, nurses, pharmacists, health workers, engineers, technicians, teachers, administrators required for a variety of country? situations with the United Mission to Nepal and the International Nepal Fellowship. NICARAGUA: **Doctor - speciality ENT and a** circuit pastor. **PORTUGAL:** Pastor for church planting SERBIA: **Volunteer TEFL teacher THAILAND:** Pastor for urban ministry in Bangkok ZIMBABWE: Minister or ministerial couple for training of lay leaders and church planting. For more information about these situations, please write **Andrew North Baptist Missionary Society,** PO Box 49, Baptist House, 129 Broadway, Didcot, Oxon OX11 8XA. Tel: 01235 512077

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In this month's issue: The 10/40 Window...
Ways & Means... Travelling Alone
Reaching the Unreached... News

How a Christian woman copes with the stresses of travelling alone within a Muslim society



for mission means being prepared to sustain it over the years.

Deciding on the ways and means of conversion amongst people of other faiths.



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mh. editorial

he good news is that every year the church, world-wide, is growing numerically. There are many more new Christians in Asia, Latin America and Africa. But before we start slapping each other on the back in congratulation there is a more sobering piece of news. Since the beginning of this century, the number of Christians as a percentage of the world's population has hardly changed, staying fixed around 33 per cent. Two-thirds of the world remains to be evangelised.

The other major world religions are also growing rapidly and, more alarmingly, those who profess no religion are becoming a major group on the world-scene.

"It is estimated that atheists and other non-religionists, many influenced by materialism and by the process of secularisation, are now approaching 20 per cent of the world's population and increasing," said BMS General Director Reg Harvey when he initiated the discussion on a new BMS strategy last Autumn.

Not only are the other religions, and some new religions, expanding, they are becoming "more aggressive" in missionary activity.

So as BMS identifies areas of the world where it believes Christian mission could be focused, there is the other question of "how?" Should we be setting out to evangelise unashamedly using all the modern technologies and techniques available to us? Or should we be entering into dialogue and discussion seeking to understand what Muslims, Hindus and Buddhists believe as much as to seek their understanding of what we believe? We begin to explore some of these issues this month particularly remembering that the BMS is "committed to the view that women and men find salvation and forgiveness uniquely in Jesus Christ..."

What is obvious is that there is still a great task of mission to be done and BMS can hardly do it alone. It has to be done in partnership with other members of "the world church…" "The Two Thirds World church is particularly lively and the fastest growing numerically in terms of missionary outreach," said Reg Harvey.

mh. Missionary Herald

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ou can't sit in the rickshaw by yourself!" said Fatima's father. "My nephew's son will go with you and our brother is on his motor bike to keep you safe."

Once again I'm breaking cross-cultural barriers by sitting alone in a cycle rickshaw, hood up, for a 15 minute ride across town to catch a coach for the 250 mile journey back to the capital. Heads shake and tongues wag about this strange white woman who has no husband, no son, no brother to care for her!

Another problem at the coach station: "Where can we put her? There are no single seats and she can't sit next to a stranger!" Eventually it was agreed. But the man sitting alongside didn't keep his hands to himself and the journey took on nightmare proportions! Was I angry? No! I was in the wrong, travelling alone, proclaiming that I was "fair game".

This has been repeated endlessly in the 25 years I've travelled by train, road and boat, throughout my country. Air travel is less fraught.

Passengers have a broader world-view but they still comment: "Where's her husband? Is he a national or expatriate? How old are the children?"

In this Muslim society women are "special and protected". The daugh-

travelin

"The challenges and possibilities of living distinctively

ters of my middle class friends are escorted to and from school and college, their friends are closely monitored and their marriages will be arranged by the parents, even if it's to someone they meet at university.

However, middle class women are able to meet at the YWCA, learn new skills, begin to be concerned for under-privileged sisters, understand women's rights, laws of inheritance and divorce. The six YWCA centres are making a significant impact and are well accepted. It's good to be involved and to encourage professional, committed Christian women who are local, national and international leaders.

Daughters of poor farmers and fishermen within the Christian community often aspire to be nurses.

Nursing gives them a secure job and helps the family. As the government expands health services more Moslem

girls are also entering nursing. But selection isn't based solely on education or on a sympathetic referee. It also depends on whether they can pay the head of the nurses' training school to gain admission! Usually it is far above the means of the genuinely poor.

For 20 years I've listened to nurses telling of their hopes, fears, joys and woes. Christian nurses are more understanding of my singleness and my years of work in a local Christian hospital provide a useful means of contact in many government hospital around the country.

It's a joy to visit district hospitals and see those I helped train now respected members of the nursing department. To see them happily married to a Christian, part of a local church, bringing up families to love Jesus Christ, makes the hassle of travel fade into insignificance.

Below:
Safe
travel?
Running
risks on a
single
ticket



as a Christian woman in a Muslim land."

For some the pressure is too great: afraid of singleness, the promise of a secure future as the wife of a doctor, businessman or bank manager, the lack of initiative from parents who "need" the daughter's income. So the nurse marries a non-Christian (usually a Muslim, occasionally a Hindu). Many deny their community background and embrace Islam. Some make token adjustment. Others say: "One day I'll return."

It's easier for me. At 60or 65 I'll return home and not face being a nuisance to my brothers, of no use or value, not "fitting-in" yet needing to be fed.

Village girls are migrating to the capital to work in the garment factories. Their wages help families buy land, repair a house, educate a son, but there's no thought of making a marriage arrangement until it's too late!

They form another group needing someone to listen, to pray with, to encourage them to believe that the God and Father of Jesus Christ is Sovereign, and able to keep those who trust in Him.

Some mission groups don't permit single women to serve here except in established institutions where the living situation is secure and respectable. When I transferred from an institution to the capital it took two years to establish myself in the neighbourhood. This meant not going out after dark unless accompanied by another lady and always telling the gateman where I was going and when I'd be returning.

My rubbish bin is closely examined. "Does she eat pork or have alcohol in the house?"

Either would prevent neighbours from accepting invitations to tea in case of "contaminated" plates or glasses. Door to door vegetable sellers save me the taunts of market traders. I have an excellent rapport with the local grocery store so I'm always served quickly. The shop keeper fends off awkward questions and keeps beggars at bay.

Local rickshaw pullers and babytaxi drivers know me and my flat mate because of our regular trips to the office, bus station and bank. They greet us with a cheery smile, statement of destination and price when we wonder which rickshaw or baby taxi to approach!

Physical freedom may be restricted, clothing may be limited to the appropriate but the spiritual possibilities are great...

To ask God to pour his love into one's heart for the people; to be open to the imaginative opportunities he gives to share that love by word or deed; to give God the praise that is his due on behalf of the people; year by year to cry to God for the other sons and daughters of Abraham; to identify and empathise with a small, entrenched, frightened, discriminated – against Christian community, many of whom do not have a personal faith in the Lord Jesus Christ.

In these is a challenge worth a resounding response. "Here am I, Lord send me."



Drawing back the

Jan Kendall looks through the 10/40 Window, the area on a map of the world **/** between the latitudes 10° and 40° north of the haunt us inescapably, not equator, which sweeps across Middle East and between the latitudes 10°

hey may only be statistics, (and we all know about statistics!), but nevertheless the figures least because behind each statistic is a person.

What am I talking about? The 10/40 Window, the area Africa to the on a map of the world and 40° north of the equator, Asia. which sweeps across Africa to the Middle East and Asia. Luis Bush, the creator of the concept and international director of AD2000 argues that this "Window" has the world's areas of greatest physical and spiritual need, most of the world's least reached peoples, and most of the governments that oppose Christianity.

Now for the statistics! Of the world's 50 least evangelised countries, 37 are within the 10/40 Window, and put another way, 97 per cent of people in the least evangelised countries live in the 10/40 Window. If we take the top 50 of the world's least evangelised megacities, that is, cities with over one million population, all 50 are in the 10/40 Window.

This area also contains people following three of the world's dominant religions, that is, Islam, Hinduism, and Buddhism.

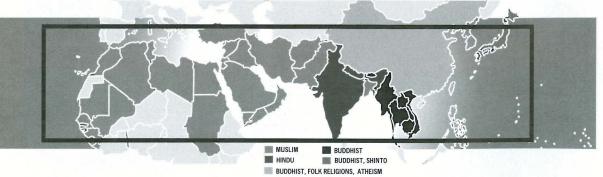
Working from esast to west cross this map, we see that much of the Muslim world pushes across North Africa into the Middle East,

82% OF THE WORLDS **POOREST LIVE IN THE 10/40 WINDOW**

shading on the map that in fact represents 700 million people.

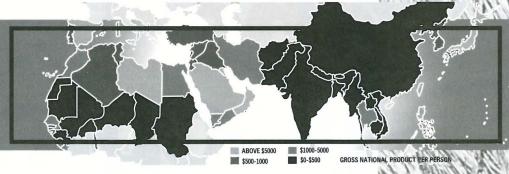
The subcontinent of India, with its 904 million people, around 80 per cent are Hindu. And the Buddhist world, encompassing countries such as Thailand, and Vietnam, embraces the whole of China, (1.2 billion people) which while officially atheist, includes many adhering to their own blend of Buddhism, Taoism, Confucianism and folk religion.

More statistics: 82 per cent of the world's poor live in the 10/40 Window. On average they exist on less than \$500 (about £,320) per person per year. Luis Bush says: "Committed Christians



2.7 BILLION BUDDHIST **HINDUS AND MUSLIMS** IN THE 10/40 WINDOW

Curtains



cannot ignore the reality that there is a remarkable overlap between the poorest countries of the world and those which are the least evangelised."

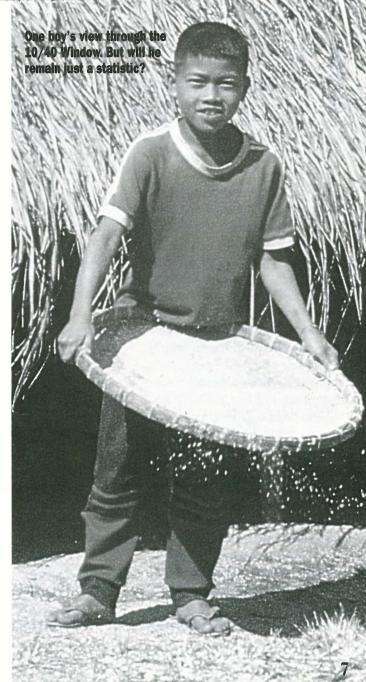
This concept may seem a little strange to some, but if nothing else Luis Bush and others who have taken on board his vision, have enabled us to look at our world in a new light.

Perhaps these people, this 44 per cent of the world's population, will stay as a statistic in our mind, and no more. But if we are thinking of a strategy to reach all people with the Gospel, it is surely something that cannot be ignored, unless, of course, you can come up with something better!

COUNTRIES IN THE 10/40

(61 countries)

Afghanistan Lebanon Algeria Libya Bahrain Macau Bangladesh Mali Benin Malta Bhutan Mauritania Burkino Faso Morocco Cambodia Myanmar Chad Nepal China Niger Cyprus Oman Djibouti Pakistan Egypt **Philippines** Ethiopia Portugal Gambia **Qatar** Gaza Strip Saudi Arabia Gibraltar Senegal Sudan Greece Guinea Syria Guinea-Bissau Taiwan **Tajikistan** Hong Kong India Thailand Tunisia Iran Iraq Turkey Israel Turkmenistan **United Arab** Japan Jordan Vietnam Korea, North West Bank Western Sahara Korea, South Kuwait Yemen Laos



Reaching an United Check

Alan Wood in Niger, tells us about the arrival of a much needed vehicle, which will be used to accompany nomadic herdsmen and their families.



rom the Benin shoreline we stood and watched as the ship eased itself safely into Cotonou port. Blue and red containers stacked almost bridge-high on its open deck gleamed in the yellow late-afternoon light. And somewhere on that deck was our friend Robbie's long-awaited car. No ordinary car either, for this one had been specially built to be a vehicle of God's love. Let me explain...

SIM missionaries are evangelising and discipling nomadic cattle herders, the Fulani. The nomads wander around a central belt of desert and sparse scrubland seeking water and food for their cattle. Church planting among these people has been rewarding but has also brought its frustrations.

According to one missionary: "You can set out to talk with a group and discover they've moved on by the time you get there!"

How can missionaries spend time with the nomads, time needed for building up understanding and relationships, for introducing them to Jesus Christ, for strengthening them as his followers and as evangelists to others? Answer: the 'Nomadmobile', Robbie's special car.

Robbie and Leanne Kennewell had

already spent three years working in eastern Niger, during which time the problem of intermittent contact with nomadic groups became increasingly apparent. The Nomadmobile was intended to be a solution to real church ministry problems, not an expensive eye-catching gimmick. Once designed and built, it took several months to ship the car from England to West Africa. The Kennewells travelled from Niger to Benin to fetch it but passed five frustrating weeks in Cotonou before deciding that Robbie would have to wait alone until it turned up.

Once the port agent had notified SIM that the ship had berthed, the mission administration spent a few days preparing the import-export forms for the customs officers. Robbie had to send faxes to the UK and make telephone calls to SIM in Niamey before some of the papers could be completed. (The situation was particularly complicated since the car was being imported through Benin for final registration in land-locked Niger). Finally, all was sorted and permission was given for him to collect the vehicle.

Its delayed arrival had been the subject of many prayers at the monthly meetings held at all the

mission bases, including our own at Galmi hospital. You can imagine our excitement when Ruth and I were amongst the first to see the answer to those prayers. The Nomadmobile was just recognisable as a Land Rover. The chassis was extended, with a double rear axle. It sported an airconditioner on top (essential for the Sahel) and had a full-length roof rack. The machine was powered by a V8 engine, so that the car could drive over, and escape from, sand dunes. The control panel had a small forest of toggle switches for the in-built extras, and looked as if it had been lifted straight from a space shuttle!

Robbie's background as an Army engineer was evident not just from the design but from the extensive collection of spares locked inside the vehicle. They included a replacement engine, batteries, a dozen shock absorbers and no less than three sets of tyres. With such stocks, the missionaries could have years of uninterrupted use out of the car.

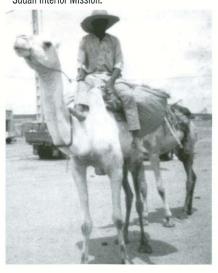
According to import-export regulations, Robbie had 72 hours to get the vehicle out of Benin. He emptied and repacked the spare parts, fitted suitable tyres for travelling at speed on asphalt roads, refuelled and test drove the car around Cotonou.

Obtaining fuel could be difficult. An oil workers' strike in Nigeria had caused shortages in neighbouring countries. Happily he managed to fill his tank, drive the length of Benin (500 miles) and cross into Niger with half a day to spare.

Some days later we flew from Cotonou to Niamey and on to Galmi. We met the Kennewells at the hospital compound, staying overnight before driving further eastwards to Fulani grazing areas. There, the car will serve as home, a correspondence schoolroom for Josh (their ten year old son), a dispensary and a store for Christian teaching materials.

The Kennewells will live in it for weeks at a time, accompanying nomadic herdsmen and their families wherever and whenever they move on. Thus they will gain the time needed to effectively establish and teach new Christian believers. Christ's great commission will be fulfilled amongst these nomads through ingenuity, hard work and divine responses to persistent prayer.

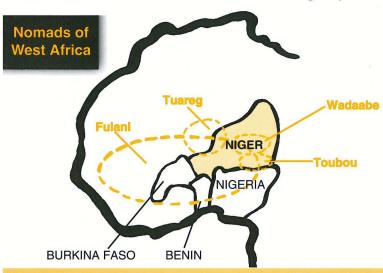
Alan and Ruth Wood left Zaire during the 1991 conflict and were seconded by BMS to the Sudan Interior Mission.



Profile of an unreached people:

the Toubou

Alan Wood focuses on one of the nomadic groups of Niger.



he Toubou are spread eastward from Goure to Chad. They originally came from the mountains of northwestern Chad and Libya and large populations of Toubou are still located in there. In Niger, the 95,000 Toubou are divided into two dialect groups: the Teda in the north, around Bilma, and the Daza in the south east around Lake Chad. The Teda are almost completely nomadic, travelling with their camels and goats between oases and trading towns. The cattle-owning Daza remain close to wells and often live

The Toubou have a long history as desert warriors who ruthlessly controlled the caravan routes in their area. They converted to Islam from animism during the last century after a thousand years of contact with Arab traders.

Currently there are no known

Toubou Christians and no Bible translation. Translators and church planters from Summer Institute of Linguistics/Wycliffe, Frontiers Mission and SIM International are making a joint effort to reach them. Galmi hospital staff, including Alan Wood, have provided medical kits and basic health care briefings for missionaries who are passing through on their way to such geographically isolated areas.

Obstacles to reaching the Toubou include their adherence to Islam, the remoteness of the areas they inhabit, their warrior traditions and values, and a strong sense of identity which keeps them from readily learning other languages.

This ministry, like all those for unreached peoples, requires missionaries and supporters alike who can prove themselves committed to prayer and lovingly hold a vision for years.

town all aze

Risking his life, Christian elder Bapak Mambor demonstrated God's love to his Muslim neighbours. ire! Fire!" was the cry raised by the people, as the market was razed to the ground. People ran from all corners after the tiny open cooking flame of a house-boat lit the spilt fuel from a 44 gallon drum by the waterside. The timber town sparked and blazed as the fire spread from shop to shop, clearing the little Muslim market centre of people, goods and property.

Not just the flames cleared the goods. The "Christian" community of this Indonesian town helped themselves too, as the looters set forth.

But through the flames ran one lone soul, one agent of God's love, staking his life - for the sake of the mosque.

The Muslim

community bustled, trying to save their stock and businesses, as their mosque went up in smoke.

Not Bapak Mambor. Bapak, a Christian elder, ran in and returned carrying the Koran and prayer mats to the safety of amazed onlookers. In he went again, returning with the loud speaker system which had so often bellowed out during Sunday services, deliberately disrupting Christian worship. He dropped it at the feet of Muslim onlookers and returned once more, this time with crow-bar in hand to knock a hole in the tank of holy water, used by Muslims to wash before prayer. The flames were licking the steps of the mosque as the water flowed from the tank, quenching their thirst and

path around the mosque.

A week later, the charred remains of the town market place could be seen - with one solitary act of love visible. A mosque stands as a symbol to God's love shown through one man's incredible act.

The story didn't end there. It began, as the Muslims began to ask why. Why would a Christian risk his life for them? Why would he do it?

The Muslim leaders wanted to offer Bapak some money for saving their mosque. However, he refused, which is not a normal thing to do when money is involved. Rather, he pointed out that it was good that they could be friends, respect each other's faith and beliefs, and work



alongside each other.

They persisted and asked if there was anything else that they could do in return. Eventually he replied, asking that when the Christians meet for church on Sundays, that others drive past quietly so as not to disturb the church service.

The following Sunday before church began, the Muslim community erected signs which blocked off the road past the church, indicating a detour while the Sunday service was running so as not to disturb the Christians' worship.

They even gave Bapak the opportunity to sit with Muslim leaders and speak of God's loving act in the sending of his Son, of his life, and of his death for us, who did not recognise him. This was that Muslim community's opportunity to begin to recognise Christ.

From Vision the magazine of the Australian Baptist Missionary Society.



Steve Woolcock, 28:19 Action Team Co-ordinator introduces the

28:19 ALBANIAN ACTION TEAM



Albanian 28:19 Action Team: Rachel, (top) Lucy, Danny.

Our three intrepid missionaries, Lucy, Rachel and Danny boarded the plane bound for Tirana on a cold evening last October. Armed with enough winter clothes to keep an entire Antarctic expedition warm and cosy, and enough toilet rolls to supply all Tirana for six months, I watched them boldly go where no 28:29 Action Team has gone before. The three of them knew very little of the life they were about to embark upon. they thought that it was probably going to be very interesting, demanding, rewarding and, at times, hard. From all accounts they were right.

The "Three Musketeers" have recently completed four of their six months in Albania. On arrival they spent five days on a

language course in the capital, Tirana, they then left Albania. They travelled to Rome to organise a children's programme for the BMS European Missionaries' Retreat.

Returning to Albania they started work alongside BMS workers Heather and Ryder Rogers at Bregu-i-Lumit. Bregu is a village 20 minutes from Tirana which the Team describe as "a muddy place" where expolitical prisoners, persecuted families and Gypsies live. The Team live in Heather and Ryder's house which also acts as a church building.

Their day begins at 6.30 am and work starts at 9.00 am.
Weekly activities include lots of visits where their knowledge of the Albanian language is put to great use; a twice weekly music club, English conversation classes, Rachel's children's Bible classes, Lucy's drama club (not sure whether this got off the ground), prayer meetings, Bible studies and the Sunday service.

The Team is also building links with the local Gypsy community. In Albania Gypsies are despised by the majority of people but the Team is finding a welcome into this community. The people are very open them.

The church has grown during the past few months, although church attendance is erratic. Christmas was a high point for the Team although the majority of Albanians are nominally Muslim and so don't celebrate. The churches in Tirana got together for a big celebration on Christmas Eve and on Christmas morning the Bregu church service had 80 people crammed into the hallway of the Rogers' house with more outside.

BMS, as part of a European Baptist Federation team, has only been working in Albania for a short time. So the Team is making a huge contribution in getting the church established in the local community by getting alongside people and making God's love a living reality.



Above: Ryder Rogers at the first communion service at Bregu.

Below: Preparing for Easter witness.



Ways 6m

riends of mine have just been on the receiving end of "the hard sell". A salesman offered to clean their living room carpet for free. But it soon became clear that his real aim was to sell a vacuum cleaner, for £1,175 no less! A few small squares of carpet were cleaned as part of the demonstration. My friends were invited to use their own cleaner after sprinkling salt on the carpet and were then shown with the new cleaner how much had been left. The demonstrator was singularly reluctant to let the two cleaners be used in reverse order!

The lessons for reaching those of other faiths are surely clear. We must be careful not to misrepresent or disparage the beliefs of others. Instead, respecting others, we need to "commend Christ", and to do so with sensitivity and openness.

After four hours he finally left, without success.

No doubt such tactics sometimes secure a sale, but the methods were not fair, the initial approach was not straight, the comparisons were misleading. If the product is as good as claimed, it is indeed worth commending, and it can stand on its own merits.

It is worth asking ourselves, "Who could reach me, and win me to their faith?"

In a meeting of Muslims and Christians, I once endured a long harangue from a renowned Muslim scholar and "evangelist". Briefly, his message was: "Whatever you Christians say, you actually believe in three gods - stop it!" When he finished, we Christians could hardly wait to put him right. A Muslim lady beat us to it: "Would all those Christians in this room who believe in three gods please stand up!" We stayed firmly on our seats. "Would all those Christians who believe in one God stand up!" We rose as one, in a scene of high drama.

If either of those two Muslims could reach and convert me, it would be the lady with her sensitive appreciation, and not the evangelist. No doubt the latter believed what he was saying, and it would win great applause at the Muslim equivalent of a missionary rally. But he had not listened sensitively in dialogue to Christians' own account of what they believe. He can probably count the number of conversions resulting from



Top right: Face from a communist age but open to a message that can be trusted.

Above: An Albanian market place: No high-pressure sale of the gospel.



his efforts; but how many more has he turned the other way?

You do not magnify Christ by belittling others

The lessons for reaching those of other faiths are surely clear. We must be careful not to misrepresent or disparage the beliefs (or practices) of others. Instead, respecting others, we need to "commend Christ", and to do so with sensitivity and openness.

In India, one of the finest Christians I knew was a high-caste Brahmin until he was in his early twenties. Educated like so many Indians in a Christian school and college, he was nevertheless zealous for Hinduism. Then, facing the temptations that come to a young man and finding no answer in his own religion, he turned to the Christ of whom he had learned at college.

"O Lord, if you are, save me from

myself." His prayer was answered, and from then on he became a devoted servant of Jesus.

He faced bitter opposition from his family and persecution almost to death. I would love to have been the missionary who made Christ known to him, but I am glad he did not press him too hard; that would be a fearful responsibility. It is God who converts. This man made his choice freely, on his own, and his suffering of persecution was no one's responsibility but his own.

Christian faithfulness may indeed bring opposition; but we cannot assume that all opposition is a sign of our faithfulness! Remember the hard-selling salesmen. There have been too many instances of undue inducement, of "getting at people" when they are vulnerable, and of "rice Christians," and resentments may be well-founded - like my resentment of that Muslim "evangelist". There are also unavoidable consequences from the days of imperialism; Asian or African Christians can evangelise their own people in ways unthinkable for the missionary or indeed for any

But whoever evangelises, the golden rule must be: magnify Christ, and do not belittle others.

Edward Williams is secretary of JOPPA, the Baptist Group for Christian Witness in a Multi-Faith Society. Now minister of Alcester Baptist Church, he was for 10 years on the staff of Serampore College in India, and then for 16 years at Sparkbrook Baptist Church in a mainly Muslim area of Birmingham.

Living Side By Side

The Thais call their country "Land of the Free". It is the only state of South-East Asia to have never come under colonial rule. To some observers it could perhaps be seen to be free in another way: though 95 per cent Buddhist, it is remarkably tolerant of the other religions of Islam and Christianity.

Thai Buddhism follows the Theravada tradition which aims to preserve the way of life described in the oldest Buddhist writings. (The other strand of Buddhism, Mahayana, with its own distinctive features, is strong in China, Japan, Korea and Vietnam.) Christian missionaries have found Buddhists to be tolerant of gospel preaching. They take the view, "It doesn't matter what you believe as long as you believe something...but don't expect me to believe it too."

You may be surprised that on 25 December Buddhist Thailand celebrates Christmas. For the Christians, however, Christmas can be celebrated anytime from 14 December through to 3 January. This is to enable the leaders of the district to lead the celebrations in all the different loca-

BMS missionary, Geoff Bland, recalls talking to a number of shop assistants on 26 December. They wanted to know what he had been doing on Christmas Day. Later that day he asked a Christian from another church what she had been doing for Christmas but she could not understand, because Christmas had not yet happened in her church!

Easter usually happens around the same time as Songkran, one of the major Thai festivals, marking the Thai New Year, and the hope of the forthcoming rainy season. The church has adapted the custom of a water blessing; water is poured onto the outstretched hands of the congregation whilst prayers of blessing are said.

Christianity does not always live cosily side by side with Buddhism in Thailand. Death causes problems.

Buddhists are cremated. Traditionally Christians have been buried, and when the church has no graveyard this can lead to contention. "Common" land can be allocated, but then it cannot be used for anything else. There is also a deeply held fear of ghosts; firecrackers will be let off by Buddhist men at the funeral to frighten away unwelcome spirits. One funeral of a Christian who died of liver cancer led to the group of believers being told: "In future there will be no more burials." For once the predominantly elderly Christians became agitated. They were not used to the feeling of displeasure from their Buddhist neighbours.

Go and tell the world. It's part and

ere is one of the most exciting, adrenalin releasing words in the New Testament. I was 15 when I heard Jesus call me to come to him. Not long after that I heard him tell me to go. I was baptised on 8 July 1973 and four days later I was on the way to France for a French language exchange.

That next Sunday, I was alone with no service to go to and so I spent time reading and praying in my room. There the Spirit came upon me in such a way that I began to speak in tongues. This was no high pressured moment but certainly being surrounded by "foreigners" meant that the Pentecost ingredients were there! My immediate reaction was not to go and talk about my experience but to go and talk about it to Jesus.

It was in that French family that the first person I can remember suggested that I should become a pastor (or was it a priest?). Once we come to Christ, we can't help but go and tell people how marvellous he is, how he has changed our lives and filled us with good things. When Christ calls us to himself, he gives us the energy and zeal to go and share it. I'm never more excited than when I can tell someone about Jesus and what he has done for me. Go and tell the world. It's part and parcel of being a Christian. British Baptists feel so strongly about this that their third "Declaration of Principle" states categorically: "That it is the duty of every disciple to bear personal witness to the gospel of Jesus Christ, and to take part in the evangelisation of the world."

"Go" is an exciting word but it doesn't represent all that Jesus said. (Matt 28:19). Matthew uses the present continuous tense: "Going." It doesn't appear to have the same dynamism as the imperative form but there is something important here. "Go" is punctual. It's like the start of a race. All the energy and excitement is released when the starter fires the pistol. But there has to be more than excitement if we are to finish the race. "Going" involves training and preparation. It needs support and determination. Perseverance and patience are also required, so that the initial adrenalin doesn't dissipate into general fatigue and inertia.

When Jesus sent the disciples it was not just with a command or an

In the fourth of his articles, **John Wilson** talks about the 'going' of the gospel in Matthew 28:19.





parcel of being a Christian.

enthusiastic send off. It was with all the forethought and knowledge of the long-haul and endurance as well as back-up and support that would be needed.

When we send missionaries they do not go alone. Scores of people surround them, people praying, people giving, people involved in administration and pastoral support.

This part of the "going" doesn't always seem so dynamic. We might fall into the danger of thinking that it is only missionaries who are doing the real work of mission. Paul and Barnabas were sent out with the support, guidance and encouragement of the church in Antioch, as well as the oversight of the Jerusalem brethren. They came back to give their reports and became key co-ordinators of the churches' relief programme.

If we only see "going" in individual terms then we miss the glorious commission that Christ gives his church. Together as a committed thoughtful determined group of believers we are working to sustain the reaching out of the good news to all nations and peoples.

not being a "faith mission". But faith for mission is not just an individual experience. "Going" includes corporate faith. How are we putting our faith into practice for the "evangelisation of the world?" Supporting individuals both nationals and expatriates is part of the "going" but projects, aid, scholarships, printing are also part of the going.

Too often mission centres on personality rather than strategy. BMS spends valuable money on publicity in order to inspire giving. If local churches were committed to "going" on a global scale, informed themselves and intervened through the decision structures available to them, then world mission would go on unabated.

Such comment seems naïve in a society where compassion publicity is becoming an industry. We are in danger of giving to the glossy and pitiful, rather than the thoughtful and faithful ministry that perseveres.

"Going" was a community experience for Jesus's disciples. The BMS was begun as an expression of community faith amongst Baptist believers. Is it in danger of losing that identity today in the push to compete with charity appeals?

John Wilson after a church service in Bron, France.

Questions

- 1. How do you relate to the BMS? Do you know how decisions are taken and to whom to make representation.
- 2. Do you think mission should be expressed through denominational allegiance? Why?
- 3. In which order would you put: "finance"; "call"; "strategy", when talking about mission? Explain your reasoning and relate it to your experience.

ARTHUR GARMAN



Arthur Garman, Treasurer of the Baptist Missionary Society, died in February at the age of 59, after several months of illness.

Until he took early retirement, Arthur was Treasurer of Watford Borough Council. He also served Leavesden Road Baptist Church, Watford, as Church Secretary. He succeeded Victor Oxley as BMS Treasurer in 1983.

Arthur Garman saw the Society through many major changes. He was at the heart of discussions about introducing computers into BMS and was latterly concerned about updating the systems. As a BMS officer he was fully involved in the arrangements for moving BMS headquarters from London to the joint headquarters with the Baptist Union of Great Britain in Didcot. He also had the honour of being Treasurer during the BiCentenary.

He saw the giving from the churches rise to £2 million and then £3 million and the total income of the BMS rise to over £4 million. But he was always more interested in the work of sharing the good news of God's love in Jesus Christ that this could

achieve. When he appealed for more sacrificial giving by churches and individuals, it was because of a passionate concern for the needs of people worldwide and the conviction that these could only be met by making the gospel known in word and in deed.

e m

He had a deep interest in the welfare of missionaries which was reinforced after a visit to Zaire.

Involved in the discussions about the Society's management structures he was Chairman of the vital nominations committee.

The Society has lost a good servant and advocate. We praise God for all that he was able to do through Arthur.

Landmines

Angola has the largest number of amputees in the world. One person in every 150, that is 70,000 people, have lost legs, mainly because of landmines. The United Nations believes that roughly the same number have been killed by mines.

The mines were laid indiscriminantly by the warring parties - Portuguese, UNITA, Government, Cuban, South African - that have ranged up and down Angola for 35 years.

Some of the latest mines are made of plastic and designed to fool metal detectors. They are about the size of a tin of salmon and can be detonated by no more than seven pounds. Others, once they are triggered, bounce into the air and explode at chest height to kill anyone within a range of 100 feet.

Understandably there is a shortage of artificial limbs.
Angola cannot possibly produce

all that are needed to give people some mobility and so thousands of people resort to begging in order to survive.

••••••••••••

But the greatest problem is psychological. Some aid workers talk about people, particularly children, being in a state of shock several years afterwards.

At a meeting of the
Association for Baptist Action in
Mission (ABAM) last year, Alvaro
Rodrigues of the Evangelical
Baptist Church in Angola (IEBA)
appealed for assistance for the
relief work which Baptists are
involved in. Baptist groups as far
apart as Belgium and India
agreed to see what they could do.
In fact the small Belgian Baptist
Union immediately got in touch
with the King appealing for
surplus tents and other supplies
from the military.

BMS Microdome

Coming to the Baptist
Assembly in Plymouth next
month? Then you must visit BMS
Microdome World. Situated in the
exhibition area, the BMS is
running an event where you can
meet, hear and talk with
missionaries and BMS staff.

This exciting programme allows you to encounter mission close up, rather than just hear about it in the main auditorium.

An event not to be missed! Watch out for who's on and when, in the Assembly Updates.



Publicity Manager

Newspaper editor Richard Wells has joined BMS to head its publications and publicity operation. He started work as Publicity Manager in the Constituency Support Department in March.

Richard (43), who has 25 years experience in journalism, has edited The Bucks Herald, for eight years, following six years as deputy editor of the Bucks Free Press.

One of Richard's first tasks will be to get to grips with recommendations in the review of Constituency Support activities which examined the awareness and image of the society, its publications and its resource material.

Richard and his wife, nursery teacher Dorothy, have three children - Anna (15), Mark (12) and Laura-Jo (10). They were both brought up in the Baptist tradition - Richard at Queen's Road, Wimbledon, and Cape Town Baptist, and Dorothy at Green Street Green, Kent.

Richard and Dorothy, married at Oaklands Baptist Church, Surbiton Hill, in 1974, were youth



Richard Wells

and Sunday school helpers there and later, at Forest Row, Sussex, they were asked to lead young people's work.

Richard says that for the past year he has known a stirring of God in his spirit about the direction of his career - a challenge to use his journalistic skills and experience directly for his kingdom.

"The current move of God's Holy Spirit through the Church is making us more sensitive to his desire to build his kingdom through us," said Richard. "This is bound to make us more aware of our role in mission - whether it be at the sharp end of missionary activity, giving time and money or in prayer support."

Richard relaxes by playing keyboards. He is a keen amateur photographer, an average badminton player and he and his family enjoy walking.

They worship at The King's Church, High Wycombe, where Richard is a member of the management team and one of the musicians.

From YFC to

Phil Marsden is now heading the BMS Youth Team.

Classic tracks by Elvis Presley and Cliff Richard now sit in someone else's collection because of the call of God on the life of Phil Marsden. Phil sold his prized record collection, his hi-fi and his car and ploughed his life savings in a three year Active Christian Evangelism Course

That was seven years ago. Today Mancunian Phil (27) is the new BMS Young People's and Children's Co-ordinator. Phil will be building on the Young People

and Children's initiatives such as the highly successful 28:19 Action Team mission programme now in its fifth year.

His sacrifice in 1987 took him through practical training for Christian ministry and leadership, experience in youth and schools evangelism, and into the directorship of South Trafford Youth for Christ.



Phil Marsden

"Joining ACE changed the course of my life," said Phil. "I ended up with nothing. I'd sold all that I had. I got to know what living by faith wasl about. I didn't know where the next tube of

toothpaste was coming from." Phil, a singer/songwriter and musician, is known among friends and colleagues as someone who makes things happen and relishes the challenge of turning ideas into reality.

Apart from YFC presentations to schools and youth groups using his own Christian songs and mimes, Phil put a show together for the stage of the Garrick Theatre, Altrincham - and peformed as well.

A high spot of his years with YFC was as a telephone counsellor with Granada TV's Air Care service, a religious broadcast at Easter and Christmas which allowed viewers to call in.

Phil, who is married to Sandra, a former British Rail training and development officer, is father to four month old Amy.

"We are delighted that Phil is joining our team," said Andy Stockbridge, BMS Director for Constituency Support. "Our work in stimulating interest in overseas mission among young people is essential to the future of BMS. Phil's breadth of experience gained with YFC and his vision for young people in mission will help us meet that challenge."

Into all the world

"The books you sent are tools for my own and others' upbringing and maturing as believers," wrote G Geutcheva of Bulgaria to Sovereign World Trust. "During Communism, believers here felt forgotten and separated form the world-wide church. These books speak of care and of God's love flowing from one Christian to another."

"For nine years we have sent new books on Biblical subjects which are culturally relevant to needy pastors in the Third World. We try to send the best books available, not our Western, 'leftovers' said Sovereign World Trust Director Jan Mungeam. Most go by post; some go with those with an itinerant ministry.

The Trust also funds 60 translation projects ranging from Burmese to Albanian, Swahili to Russia.

Donors, many of whom have joined the Trust's book club to give rather than receive a book each month, have enabled around one million books to be distributed.

CHECK OUT

APRIL 1995

ARRIVALS

Paul and Jackie Wicks from

Nepal.

David and Yvonne Wheeler from

Albania.
Saverio and Betsy Guarna from Albania (in May).
Chris and Marion Collict from

Brazil Roger and Angela Collinson from Brazil.

Derek and Joanna Punchard from Brazil. 29:19 Action Teams from Belgium, Zimbabawe, Jamaica

and Albania.

DEPARTURESPaul and Elizabeth Towlson to Albania.

VISITS

David Martin to Sri Lanka and Bangladesh. Eric Watson to Bangladesh.

ACKNOWLEDGEMENTS Legacies Bate, Arthur Bushill, Miss Marion 2.755.45

5,000.00

Cocker, Mrs Priscilla	/1.0/
Collins, Berkelley E	200.00
Curry, Edward	100.00
French, Mrs Vera M	3,000.00
Johnston, Miss Barbara	9.05
Lewis, Miss Kathleen	1,000.00
Madaley, Marjorie	5,000.00
Marsden, Edward C	309.38
McAdams, Miss Emily	35.49
Mouncy, Miss W J	978.29
Nelson, Mrs D M	150.00
Patrick, Mrs D	100.00
Rawlinson, Miss Doroth	y 26.46
Robson, Mrs Janet	200.00
Terrell, Revd Stuart	200.00
Turnbull, Miss Mary	25.29
Walker, Mr William T	400.00
Ward, Irene M	4,492.87
West, Miss Irene G	250.00

CCCFJLNNNNPRR

TOTAL 1.005.88

ANONYMOUS G

ANUNTIVIOUS	SUIFIS
CAF voucher	129.94
Cardiff	5.00
Consett	10.00
Ely	25.00
GÝE 190	99.94
Glasgow	20.00
Harwell	5.00
Leicestershire	20.00
Nottingham	21.00
Oxted	5.00
Rickmansworth	10.00
Romford	600.00
Taunton	5.00
Woolwich	40.00
TOTAL	24,303.35

mhmh

ACTION CARD

order form

World mission in the 1990s is exciting, invigorating, and challenging. And you are part of this every time you pick up the *mb*. magazine, read it, use it as a stimulus for prayer, or pass it on. From a recent survey here's what other readers have said about the *mb*:

"I feel the magazine presents a superb image, very professional yet caring and Christian."

"I enjoy reading the **m**h. I learn far more about the needs of people in other parts of the world and then am more able to appreciate the various ministries being carried out by our missionaries. Names become more familiar and prayer becomes more meaningful."

"The more one learns of those persons prepared to give up all for the Gospel's sake, the more one feels the necessity to become a more effective local witness for Jesus."

hom to order

1 If your church has a magazine secretary, please give your order to them. mh will then cost £5.00 (10 issues).

2 If you are not part of a church with a magazine secretary, you will then have to obtain your **m**h. magazine directly from BMS, and you will have to pay for postage and packing. At present for a year's subscription (10 issues) this will cost £9.40.

Please send me	copies of the m /2. starting with	(month
Name		
Address		
	Post Code	
Home Church		

Are you the church magazine secretary? YES /NO

MAGAZINE SECRETARIES AND FOR BULK ORDERS PLEASE NOTE: MINIMUM ORDER £15.00

Please return this form to the Administration Manager Baptist Missionary Society PO Box 49 Baptist House 129 Broadway Didcot Oxon OX11 8XA BMS is a registered charity



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Action Card Briefing NEWS FROM TUZLA

Are you surprised by this month's Action Card picture? It isn't the sort of image of a refugee camp that we see on TV. And the young boy holding the kitten so protectively looks like someone we know. But he comes from a country in the middle of civil war and he is at risk in so many ways.

The ceasefire negotiated on 31 December 1994 for Bosnia-Herzegovina has, for the most part, held, except in Bihac. In January civilian casualties were many fewer, prisoners have been exchanged, hospital patients evacuated and aid routes reopened. Despite this, patients at the Bihac hospital are being fed only once a day.

There are signs of increasing tension between Bosnian and Croat communities within the Bosnia/Croat Federation, especially in Mostar. President Tudjman of Croatia announced that Croatia would not renew the UNPROFOR mandate beyond its expiry date of 31 March. Croatia

says it remains committed to a peaceful resolution, but there are fears that if UNPROFOR withdraws there will be fresh fighting.

Ceasefires, to remain durable and effective, must be complemented by political negotiations and initiatives towards common and comprehensive security, normal community life in terms of families and towns on all sides of the conflict. Common security is the way to lasting national security.

Common security means an end to the so-called "soft ethnic cleansing" of minorities from northern Bosnia. It means respect for human dignity rights. Initiatives like the committee on displaced persons, minorities and human rights which has recently been established in Tuzla, chaired by the UNHCR and attended by civic and community leaders, is one such mark of respect and search tolerance.

Please send your card of encouragement to the UNHCR Office, 55-56 Rudarski Institute, 5700 Tuzla, Bosnia.

Call to Prayer

Supplementing the BMS 1995 Prayer Guide. Week numbers correspond to those in the Prayer Guide. Copies can be obtained from BMS, price 60p (inc p&p).

Week 17

APRIL 23-29

Indonesia

The Convention of Indonesian Baptist Churches (KGBI) has a vision: to evangelise the whole of Indonesia. At present Indonesia is mainly Muslim, with Christians making up somewhere between five per cent and ten per cent of the population. But the vision for mission persists: one church in one town (or village) in one generation. Instead of sending missionaries to Indonesia BMS is supporting Indonesian Baptists in their missionary activities.

Pray for Revd Youtie Legoh, the President of the KGBI, and Revd Jether Mokodaser, the National Secretary. The KGBI have already established three Bible schools and are planning more.

Week 18-19

APRIL 30-MAY 13

Baptist Assembly and the Home Base

Give thanks that numbers are up for the first ever Baptist Assembly to be held over the Bank Holiday weekend. For some delegates, this may be the first time they have been able to attend an Assembly. Pray that all who come will both contribute to and benefit from the weekend, and will share in a sense of being part of a larger Baptist family.

Pray for the two new incoming Presidents: Peter Tongeman - Baptist Union, and David Wilson - BMS, and the two new Vice-Presidents whose names will be announce/elected during the Assembly.

Week 20

MAY 14-20

Church of North India

Carole Whitmee, working in Balangir in the CNI Sambalpur diocese, was not able to get a permit to take her to the recent BMS All Asia Missionaries Retreat in Thailand. As she had already booked a ticket to Calcutta, she travelled there, and was able to phone home to the UK and to talk to members of her family, including her mother, who was ill with angina. The day after she telephoned her mother was taken into hospital, and died a short while later. On the day of her funeral her last letter to Carole arrived, with her hopes for the year, "I pray the Lord will help us through it." Pray for Carole as she adjusts to life without her mother, and pray that the support the Church has given (especially the congregation on the Mission Compound) will con-

Carole also works with babies whose mothers have died. Remember Rosi who continues to make good progress, and will soon be a year old. Another baby

comes whose mother died when she was born, and at two months old she weighed just over 4lb. Carole writes: "I then discovered that they were mixing half the amount of milk powder to double the amount of water! That has now been put right and the little girl is making much better progress."

Week 21

MAY 21-27

Angola

A war-torn, aching land, with its capital Luanda described as a refuse tip and an open sewer. It had been hoped that a new peace treaty would end the fighting between the government and the UNITA rebels, but so far, nothing has happened.

Pray for Angola:

- For the rapid urbanisation particularly centred on Luanda and the problems this causes, for people living in slums, drinking dirty water and contracting cholera and other diarrhoeal diseases. (One recent survey of 6,000 houses revealed 25 per cent of families had diarrhoea.)
- For adults and children whose lives have been shattered by having one or more limbs blown off or amputated.
- For the beggars and the bandits, and those whose days are riddled with boredom.
- Remember also BMS doctor Simon Collins, who is preparing to go to Angola next year and stand alongside these people in their suffering.

Week 22

MAY 28-JUNE 3

Belgium and Italy

.

The Belgian Action Team write of their work in Morlanwelz: "Our door-to-door work has been hard. We have spent two months doing this with few results which, from time to time has been discouraging. However we have had some good contacts which illustrate God's faithfulness to us and the way he always keeps his promises. We spoke to an elderly man who had been forced to become a Jehovah's Witness in order to marry his wife, despite not really understanding their beliefs. Since his wife's death, he had abandoned his contacts with the Jehovah's Witnesses and was open to discuss and share his confusion and his search for the truth."

In Altamura, Italy, David and Ann MacFarlane ask for prayer for the downfall of the mafia. "We have just learned that the leader of one of the local 'gangs' was shot and killed in the centre of the town at 4.00 am (one morning). His killer then dumped his body at his home in our street.

"Pray for a strong leader and government to emerge for these poor, frightened people and pray for many Christians standing up against the corruption here in Italy, both Catholics and Protestants together."

Surely I am with you always, to the very end of the age. Matt 28:20b

Lord,
you don't make it easy for us
with your commission
to make disciples
of all nations
even the difficult ones
close at hand
in modern Europe
but it's there
especially
that Christians
need the assurance
that you are with them



UNREACHED PEOPLES & 10/40 WINDOW

Islam in Europe.

Table of statistics on Muslim Presence in Europe 1991

Country	Population	Muslims
Albania	3,100,000	1,938,000 (70%)
Bulgaria	9,000,000	1,000,000 (11%)
France	55,600,000	2,400,000 (4.3%)
Germany	79,000,000	1,900,000 (2.4%)
Greece	10,000,000	150,000 (1.5%)
Netherlands	14,600,000	308,000 (2.1%)
United Kingdom	57,000,000	1,534,000 (2.7%)
Yugoslavia	23,400,000	2,600,000 (11%)
		11,830,000
Total for Europe	493,300,000	15,418,500 (3.1%)
C.I.S.	285,000,000	51,120,000 (18%)
European Section	11,500,000	

Statistics derived from David Barrett - World Christian Encyclopaedia 1982; Albrecht Hauser - Comparative Status of Christianity and Islam in Continental Europe; The World Almanac and Book of facts 1991; Zwemer Institute of Muslim Studies World Population (revised May 1988) and compiled by Borge Schantz, SSSDA Global Centre for Islamic Studies, April 1992.

FACT

The 10/40 Window has 44% of the world's population, but only 6% of the world's missionary force working there.

FOREIGN MISSIONARY DEPLOYMENT

Different mission agencies use different principles to determine where they work. These are broadly as follows:

Principle 1 Operating through the existing churches. The 1.9 billion Christians in the world thus become the primary entry point, whether in World A, B, or C countries. This is called the partnership principle.

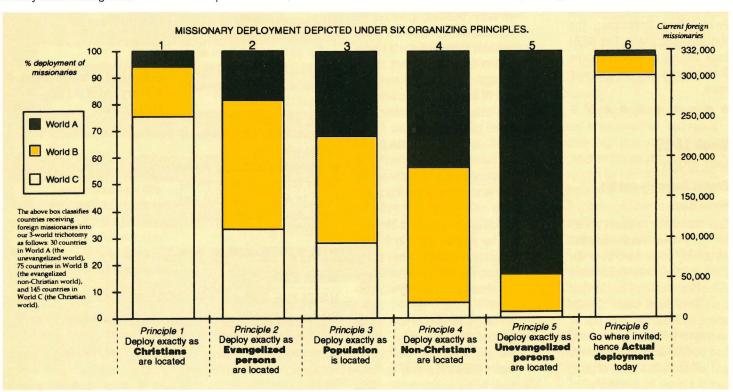
Principle 2 The world's 4.6 billion who have already heard the Gospel should be the main entry point and target in World A, B, and C countries.

Principle 3 Every person in the world is equally deserving of the attention of the global missionary force. World A, B, and C countries should thus receive foreign missionaries in exact proportion to their populations.

Principle 4 Thinking more strategically, some agencies target those who belong to non-Christian religions or no religions at all.

Principle 5 A small number of agencies the 1.1 billion World A individuals who have never heard the Gospel, and thus deplot missionaries exactly where the unevangelised persons are located.

Principle 6 Deployment of missionaries is purely based on invitations from churches in the field, and there is no strategic planning as such.



QUOTE "Statistics are signs from God" Prior Schutz of Taizé

World Population	1900	1970	Year mid 1994	2000	2025
Total population	1,619,886,800	3,697,849,000	5,672,815,000	6,260,800,000	8,504,223,000
Adult population (over 15)	1,025,938,000	2,311,156,000	3,857,514,000	4,294,908,800	6,420,688,000
Urban poor	100 million	650 million	1,570 million	1,998 million	3,050 million
Urban slum dwellers	20 million	260 million	780 million	1,300 million	2,100 million
Unevangelised population	788,159,000	1,391,956,000	1,165,809,000	1,038,819,000	600,000,000
Unevangelised as % of world	48.7	38.6	20.6	16.6	7.1

Figures taken from the International Bulletin of Missionary Research Vol 18, No. 1 January 1994

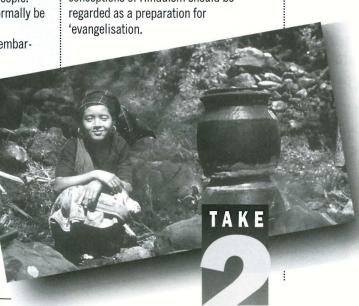
DOS AND DON'TS WHEN MEETING FACE TO FACE

- Whilst it is well known that Jewish people readily bring humour into their religion, to be light-hearted or flippant in talking with a Muslim would scandalise.
- Jews and Muslims do not eat any pig products.
- Where touching and eating food is concerned, with Muslims one should be careful not to use the left hand.
- Muslims avoid alcohol.
- When sitting one should not allow the soles of one's feet to face other people.
- Muslim women should not normally be addressed directly by a man.
- Hindu girls are often acutely embarrassed to see Western couples showing physical affection in public.
- Burgers should not be offered to Hindus in view of their respect for the cow.
- Sikhs are normally non-smokers.
- Western women's dress can embarrass Muslims and Hindus when it reveals rather than conceals the contours of the figure.

TO THINK ABOUT

"I gave up the Hindu religion because Icame to see that it was not a religion given by God. The errors of it I condemn. But I never found fault with its teaching that God becomes incarnate. Indeed many stories of Krishna and Ram, whom the Hindu religion teaches to the incarnation of God, used to be very affecting to us... And thus our countrymen have been prepared, to some extent, to appreciate and accept the thoughts of Chritianity.

Nehemiah Goreh, who was a Sanskrit scholar and former exponent of traditional Hinduism. He believed that some conceptions of Hinduism should be regarded as a preparation for 'evangelisation





Fat Calvesemaciated people

What is Hinduism? "It is a vast river. It combines the waters of countless tributaries; it has many ripples and cross-currents; it meanders now one way, now another; but its goal is the ocean of deity." (T. Trautmann)

hen BMS General
Director, Reg Harvey
visited India recently,
he met many
Christians. They were making evangelistic inroads with tribal peoples,
but were very conscious that little
work is being done to reach the 700
million plus Hindus, who make up 80
per cent of the population.

India is not so much a nation, as a sub-continent, with each of its 25 union states as big as a country in its own right. Here 16 per cent of the world's population live. It is estimated that by the year 2020 India will be the most populous country in the world with nearly 1.3 billion people. These people have a great racial, ethnic, religious and linguistic diversity, and, as might be expected, Hinduism is not one homogenous whole. Instead it is made up of different strands and styles ranging from what might be called popular Hinduism with its veneration of 200 million holy cows and a pantheon of 33 million gods to a more intellectual, philosophical Hinduism which does not go in for idol worship at all.

One of the most widely known features of Hindu life is caste, or people grouped in classes, in order of status: the priests (brahmins), royalty and warriors (kshatriyas), merchants, farmers and artisans (vaishyas), and the servants (shudras). Caste restrictions concern every aspect of daily

life, such as controlling contacts for eating, working, marrying and sharing wells. The guiding factor is purity. Those in contact with the gods must be ritually clean and so those who sweep up the dirt or deal with latrines are polluted by their work. It is also possible to be excluded from the system (for an act such as killing a cow) and lose one's caste altogether. These people are the untouchables, called Harijans by Gandhi (God's people).

The caste system is so strong, it pervades all religious and social structures in India. Although it is actually forbidden by the constitution, this legal banning has provoked intense conflict between the higher castes and the untouchables. About 80 per cent of Christians in India are from lower castes, and this is a great stumbling block to higher caste Hindus, attracted by the gospel, but repelled by the low social origin of the Christians. It is a major request for prayer that the Christians of India may set aside the pride and inferiorities of caste and yet reach out to those still bound by them.





It is good for the BMS to seek a clear vision for its future strategy. May I ask some theological and strategical questions concerning Reg Harvey's outline of this strategy as reported in **m**h. in January.

How does the BMS believe it will achieve not only that "all humankind" but also "the whole of creation recognise and accept God's reign of love, joy, righteousness and peace, revealed supremely in Jesus Christ by the power of the Holy Spirit"? This is a position that opposes not only biblical doctrine but also Baptist tradition. Is the BMS considering equipping and sending missionaries to save animals and plants? The whole of creation? A bewildering passage! Also the characteristics given of God's reign fall short of the truth, as they only constitute the "acceptable" part of God's character. Surely the BMS exists because it is aware that God is also the judge who demands repentance for salvation? And: his character is not revealed "supremely" but only in Jesus Christ.

The whole wording of the article contains a certain doctrinal twist which makes one wonder. A few more examples: "... faith in the dying and risen Saviour God." Jesus Christ has died and is not dying! This phrasing sounds very much like Liberation Theology and is therefore unfortunate.

"Sharing the good news of the kingdom" sounds weak and pale in the context of a mission strategy. One would wish a more dynamic and substantial approach. What about adopting Jesus' own policy, "Seek and save the lost"?

When I looked for a clear strategy for the future I was equally confused. As well as trying to shoulder the immense task of reaching "all mankind" with the gospel, the BMS intends to sort out all the problems of the world, including reconciling countries at war and being involved in political activities!

This article left many question open concerning the BMS's theological and, connected with it, strategical stand. I am afraid it did not achieve its aim to assure us of a clear vision of the BMS.

Michael Fenske

Westcliff-on-Sea Essex

The article was, in fact, entitled "Seeking a Clear Vision" and was a report on the beginnings of a BMS discussion, which it wishes others to be involved in. There is also surely a difference between a God-given vision for mission and the working out of strategy for BMS's part in the fulfilment of that vision.

I found the Take Two statistics given in the February issue most interesting but I wonder whether I am missing something in understanding the sunday School attendance figures.

What is it a percentage of? Is it of Baptist churches or all Churches. Is it UK or worldwide? Is it a percentage of church attenders? Is it a percentage of perhaps 1940 being 100 per cent?

As for the statement under these figures concluding (from the stated statistics) that many under the age of 25 have no Bible knowledge, this may be true, but does this assume that children only gain Bible knowledge through Sunday School?

You may know of the tremendous numerical growth of Crusaders in the UK over the last few years and many children are gaining Bible knowledge through this movement and others, so perhaps the days of Sunday School are numbered. (We do have a Sunday School in Burford Baptist Church, but called Sunday Club, which sometimes outnumbers the adults).

Roger Godfrey,

Pastor, Burford Baptist Church, Oxon

The figures are for UK and cover Sunday school attendance in all churches. They are a percentage of the whole population. Bible knowledge does not come from Sunday school alone but it does depend on how high a priority parent's give to their children's spiritual development.

Waves A personal and independent look at reaching the unreached by Nic Wood

Il mission is by definition "reaching the unreached" - or is it? How accurate is it to label nations, peoples and cultures in such a general way? Unreached by what or by whom? By the Christian gospel maybe, but unreached by the God who created the world and all that is in it, who from moment to moment sustains the universe and every creature in being?

Behind our use of such terminology as "unreached peoples" is there lurking a hidden presumption that the people of the "10/40 window", or whatever other jargon is the current vogue, are somehow the disadvantaged, the heathen poor, in need of "Christian Civilisation"? In other words does this language actually convey something of the imperialism of an earlier generation of mission?

Actually many of the people who live within the 10-40 window have for generations been in contact with the "Christian" west but their experience has often been that of crusade, enslavement and exploitation. In reaching out to these "unreached" people we may find they recoil in fear because of what has reached them all too directly in previous generations.

When Jesus set out the Kingdom Agenda in his sermon at Nazareth, his exposition of Isaiah 61 found little favour amongst his fellow citizens:

He has chosen me to bring good news to the poor. He has sent me to proclaim liberty to the captives and recovery of sight to the blind; to set free the oppressed and announce that the time has come when the Lord will save his people. (Luke 4:16-30)

This was certainly not their idea of "reaching the unreached"! But it is only as we allow the values and methods of the Kingdom of God to permeate our mission that we shall truly be free of cultural imperialism and western arrogance. Only then shall we obey the commission of the crucified and risen Christ: "As the Father has sent me so I send you". (John 20:21)

John Stott describes this as the costliest and hence the most neglected form of the Great Commission. It presumes all that is summed up by that earlier verse "The Word became flesh and dwelt among us" – all the vulnerability, all the risky engagement with a fallen and a broken world, all the pain and all the sacrifice. This is the only way to "reach the unreached" – God knows!

Nick Wood, a member of the BMS General Committee, is Minister of South Oxford Baptist Church and an Associate Lecturer at Regent's Park College, Oxford.



Children's Project 1995 DEKA BANGLADESH

In response to many requests, we now have an annual project especially for children up to the age of 12!

'Deka Bangladesh', is the BMS
Children's Project for 1995.

The Project is to help the children at the School for the Blind in Dhaka,
Bangladesh. Through 'Deka
Bangladesh', British children have the opportunity to help raise £4,000 towards the upkeep of the school.

Send for a free 24 page project booklet, with stories, games and Bible-based activities and a poster.

Please	send me the project m	
	Deka Bangladesh	DESK

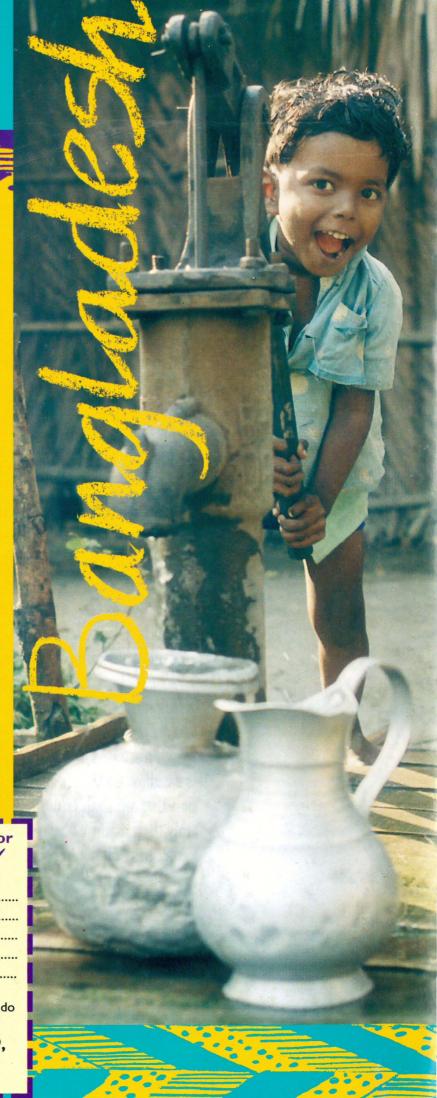
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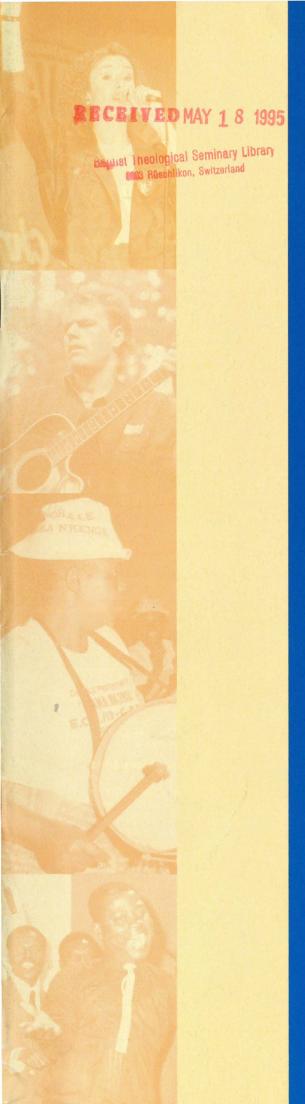
Church.....

We will add you to the mailing list to receive news of future materials for children. Please tick the box if you do not wish to receive this \Box

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BMS is a registered charity





Annual report 1995

May Missionary Herald

Sing a new song to the Lord!
Sing to the Lord, all the world!
Sing to the Lord, and praise him!
Proclaim every day the good news
that he has saved us.
Proclaim his glory to the nations,
his mighty acts to all peoples

The Lord is gray and is to be hearly project.

Let is the honoure more in all the gods.

The gods of all other retionare

of dols,

but the Lord created the hearts.

Glory and majesty surrount him poyer to be the first surroun

The land of the psalm 96 rth.

is king

The earth is set firmly in place and cannot be moved;

he will judge the peoples with

justice."

Be glad, earth and sky!
Roar, sea, and every creats

be glad, fields, and everything in you!

The trees in the woods will shout

BAPTIS Then the Lord comes to rule

MISSI_IO_wN Are R_ie Ypeoples of the world SOCIETY

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Let the Sarth

May mh. / Annual report

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Introduction

Irrepressible praise! In Psalm 96, there is a spontaneous outburst of overflowing praise that will not be quenched. It is like the time when our Lord was entering Jerusalem and his disciples were praising God. When the Pharisees urged Jesus to rebuke His disciples, he replied, "I tell you if they keep quiet, the stones will cry out." There are occasions when praise cannot be suppressed.

This is not the mood of many British people. There is a sense of doom and gloom within these islands. Many are conscious of the shortcomings of the economy and of the stress that comes from high unemployment and poverty. This is reflected in the life of many churches, some of which evidence growth, but not the majority of our Baptist churches. Not surprisingly there is a spin-off in problems

with church finances and the difficulty of ministers being unable to move from one local congregation to another with an inevitable sense of ministerial weariness.

The praise that will not be repressed is based on the realities of life in this world, especially an awareness of the greatness of God and our Lord's outworking love. As the Psalmist makes clear, this cannot be measured simply by local experiences but rather is evidenced by the vastness of God's influence.

The Psalmist urges God's servants to sing a new song because every evidence is of the freshness of what God is achieving. The scope of the Lord's influence is clear, as is the vastness and certainty of God's sovereignty. The inevitability of God's judgement and the revelation of his righteousness is affirmed. But what universal joy will then be revealed, so that the heavens and the earth and everything within them sing for joy! There will be universal celebration when all of this greatness of grace and righteousness is known throughout creation. "Let British Baptists sing" is the message of this BMS Annual Report. There are areas of concern within the British Isles and within some aspects of our mission partnership, nevertheless we see God at work in this world. God's salvation is being proclaimed and win-

ning a response. God's Spirit is bringing healing and wholeness to individuals and communities. God's righteousness is being pursued and experienced. God's much loved children are being helped to fullness of life in a variety of places. The Spirit of God is opening doors for new opportunities for these tasks of the gospel.

There is a rightness of spontaneous thanksgiving for all that God is doing through the Baptist Missionary Society and our partners. Surely this helps each one of us to look afresh at our own local situation and the tasks of mission that confront us. Can we, in the context of what God is doing around the world, view our own situation with any sense of gloom or despair? Above all, as we see the varied and rich activities of God we not only share in irrepressible praise to a worthy God, but also declare our sense of inexpressible privilege in being involved in the mission of God to all the earth. May you read and rejoice! •



Proclaim the good news

All the time and in every way BMS workers and partner churches are making known God's good news in Jesus Christ. People are coming to faith; new churches are being planted; and new pastors and evangelists are being equipped for future work. So, Sing to the Lord, and praise him!



Sing a new song to the Lord Sing to the the morld! Lord, an every day the good news that he has saved us. roclaim his the nations, his might acts to al peoples.

proclaim the good news





A new job Margot Bafende was given another job in Zaire last year. She was asked to have oversight of a small "sousparoisse" (daughter congregation) at Kola, in the valley about 12 km from Mbanza-Ngungu.

There are about 50 members, mainly village folk from the villages around Mbanza Ngungu, with a nice little group of deacons in charge. Church work in the valley started in a group of villages mainly centred on Nkanga Nsangi in the 1930s. This is a village about 15 km from Mbanza Ngungu, the last part over an appalling bush road which will be impossible in my little Renault-4 once the rains restart.

These villages form one of four "quartiers" or areas of the parish, and now form a challenge to the church, because much of the active population has moved out onto the main arterial Mbanza-Ngungu - Kinshasa road. The few church members left in the villages are elderly, some are housebound, and they are scattered: one, two or three in each of the seven to eight villages. This is known collectively as the Kinsende area.

We were at Nkanga Nsangi the first Sunday in August, and nearly 100 attended the open-air service, both local villagers (including our two church members there, bent, elderly ladies in their 80s or 90s), plus our own members walking there from all around. It was incidentally the first appearance of our new women's choir, 14 of them, who were cheered lustily!

There are local young people in the villages; on my first visit to Nsangi I counted over 30 children of primary school age who crowded around the car to investigate the curious phenomenon of a white "nengwa" (woman missionary) there, the first, I guess, for 30-40 years? When we asked why they weren't in school (this was June and exam time), they sheepishly said that either they weren't in school this year, or had been excluded for non-payment of fees. Pastor Bilombo from Loma, who was with me, pointed out to them that they could very easily earn the amount needed by making and selling local brooms and brushes...

Many of these children came to our service. I discovered that they attend the Kimbanguist church in the village, attracted (so I was told) by the local Kimbanguist fife and drum band of which they are members, and who came to play for us. I



had invited them and they turned up about two thirds of the way through the service, with a great flourish, tooting, and banging. Christian witness and activity in these villages is a matter for reflection and prayer, and for future action...

The other three "quartiers" of Kola church area are based on three villages stretching along the main road over a distance of 7-10km: Kola, Mbala, and Boko. Mbala, in the middle, is a typical tribal village, but both Kola and Boko are new areas, technically called "cités", laid out in criss-crossing parallel and perpendicular dirt roads, where each little plot of land has a little house built, or half-built, by the owner, of home made burnt bricks and usually a grass roof; some though have roofing tins. Parts of the Boko and Kola *cités* are on mains electricity, the rest use paraffin lamps. All draw their water from wells or little rivers in the valleys.

Sitting outside one of these houses, and talking or maybe drinking coffee with my new friends, it's as if I'm 100 miles from Mbanza Ngungu, town life; it's another world! The parish rents a little house in Kola cité, which is my office. I spend each Wednesday afternoon there, and sometimes other afternoons. There we keep the few church belongings: a table and some benches. •

Christian
witness is a
matter of
reflection and
prayer, and for
future action...

5

Annual Report mb. May 1995

proclaim the good news

Mohamed, friend of Jesus...

Mohamed died on 16 January. "He was the first believer within the new Baptist community in Albania to die," wrote BMS worker, Glyn Jones." I will miss him.

Mohamed was 65, a heavy smoker and a chronic asthmatic. He had been in poor health for some time but the end came suddenly after he had gone to his elderly mother's home feeling unwell. He had told us he was tired of life and ready to meet God, but we had no idea it would be so soon.

He was a small, shy man, easily overlooked in a crowd. He didn't say much and didn't have many friends. Last summer he turned up at our Baptist meeting place in the centre of Tirana saying he was lonely. He was welcomed and told he had friends here. From then on he came regularly, sitting in the same seat by the window to gather a little of the sun's warmth in our unheated meeting-room.

When we had our first communion service the servers passed him by because he was neither bap-

Jesus was
Mohamed's
friend and
Baptists were
his relatives,
his brothers

and sisters





tised nor had he given a public profession of faith.

After the service he remonstrated with me: "Why was I forgotten?" I told him he wasn't forgotten but the elements were for those who are followers of Jesus. "Well I'm a follower," he said and when American missionary Gail Hartley followed this up with a visit, he confirmed it.

Next Sunday morning he gave public testimony to his faith. Mohamed was to have been baptised in the sea later this year when the weather became warm enough for a baptismal service.

Returning from leave after Christmas I noticed Mohamed was not in his usual place on Sunday morning. A few days later we heard he had died that same evening.

Pastor Saverio, Fredi Galoshi and I visited Mohamed's mother and sisters to offer our condolences. Immediately relatives and friends began to tell us about Mohamed's faith.

"Jesus was Mohamed's friend," they said. Mohamed had told them that "the Baptists are my relatives, my brothers and sisters."

"He urged us to trust in Jesus and read the Bible like he did," they said "and on his death bed exhorted us to 'take my place in the church'." It was a wonderful testimony to a changed life.

Mohamed came from a family with a Muslim background but had spiritually crossed over from death to life a few months before physically making the return journey. His Bible was displayed on the mantle-shelf at his mother's house for those bringing condolences to note. The sincere warmth of the welcome we received from his natural family, coupled with the unsolicited testimonies they gave to Mohamed's faith (none of his close relatives are Christians), proclaimed a degree of commitment to, and trust in, Christ which would shame many so-called Christians.

Yes, I will miss Mohamed, friend of Jesus. •

proclaim the good news



Time to move on From nine to 47 in the congregation; from the patio of a house to a church building; from a new missionary enterprise to self-sufficiency and all in three years.

It nearly didn't happen. When BMS workers, Tim and Rosimar Deller, returned to Agua Boa in the state of Mato Grosso, Brazil last year they discovered they had "some difficult spiritual knots to untangle." They had returned from Home Assignment ready to pack their belongings and move to a new location in the state of Goias.

"But we encountered a congregation that feared the future," they reported. "Were they strong enough as a group to be without missionary help? Was the local leadership capable of being without a pastor and still maintain the group together? Was there enough money coming in through tithes to maintain a pastor and his family? Although they had a church building and a plot of land next to it, they still had no house for the pastor.

"February was spent retrieving members and friends that had gone astray. At the end of the month we accepted the invitation to work in Goiania but made it clear that we would not move before the end of May.

"March, April and May were profitably spent tackling the doubts expressed above. Backed by prayer sessions the congregation questioned whether they were giving enough of themselves – time, gifts, material and spiritual resources – to the cause of Christ.

"Time was spent in individual and collective meditation of the history that had brought them together as a gathered community and also in the projection of what could be done in the future.

"The result was startling! New gifts were discovered. Hidden talents came to the fore. They realised that they could afford to pay a pastor more than the average salary of ministers in the state. However, one problem remained, the manse.

"The manse became the object of much prayer. Ideas were exchanged: buy a manse over the next years and be without a pastor; request use of the BMS house for a period. The outcome was that the BMS decided to sell their house in Agua Boa to the Baptist State Convention of Mato Grosso, who would turn it over to the church in Agua Boa. This news was relayed to us during the last week of May.

"The congregation in Agua Boa is calling its own pastor and our task as the church planting team is complete. From nine to 47 in the congregation; from patio of the house to a temple; from being a missionary enterprise to self-sufficiency in three years. To him all praise and honour."

Some fags

John Dyer is engaged in a lay training programme in the Brazilian state of Santa Catarina. What does it involve? Here he answers some FAQS (frequently asked questions).

1 What is the target group?

Our courses are aimed at leaders and potential leaders of our Baptist churches, men and women from about 18 years of age upwards.

2 What subjects do you teach?

In the first two years (basic course) we have the following subjects: Evangelism, Discipleship, Preaching, Ecclesiology, Hermeneutics, Bible Doctrines and studies in Acts and I Corinthians. The third year (intermediate course) offers classes on Leadership, Christian Counselling, Church Planting, Christian Ethics, The Holy Spirit and Music.

3 How often are classes held?

Either weekly or fortnightly. Most meet on a Saturday afternoon.

4 How long do the courses run?

For two years (basic course) or three years if students decide to do the intermediate course as well.

5 Do the students receive a certificate?

Yes, a Certificate of Participation for those who do some subjects only and a Certificate of Conclusion on completion of the basic course and likewise at the end of the intermediate course.

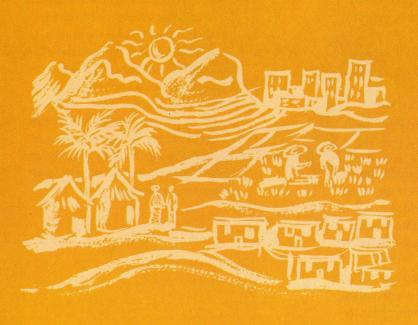
John has done a lot of travelling and letter writing to promote the courses. In most places they have been received enthusiastically. Courses have started in Tarquaral, Itajaí and Joinville (the largest town in Santa Catarina) in Lages and Joaçaba. Early in 1995 he hopes to have one in Criciúma and another in Florianópolis (the state capital). The aim is for each association to have at least one group. We hope to achieve this in 1995.

One or two churches tried to go it alone but this did not work out. The idea is that the churches should come together in groups of three or four and, so far, this has proved extremely successful.

Annual Report mb. May 1995

Lord Lord IS

BMS is supporting work within a variety of cultures and amongst people who follow different religions. In every situation the good news is being proclaimed with love and sensitivity so that God may "be honoured more than all the gods."



The Lord is he is to be honoured more than all the gods. allother nations are only idols, Lord created the heavens. majesty surround ower and beauty fill his Temple.

I long to talk about Jesus

Language and culture so often get in the way of telling the story of God's love in Jesus Christ as Ann Bothamley discovered in South India.

Two large brown eyes surrounded by thick black eyebrows and a mop of dark curls peered out at me from beneath the sheet.

"How much sons you have?"

"Well," I replied, "four, I suppose", as I thought of my Hostel boys.

Twelve year old Ahamed was not impressed, he had 18 brothers, but as the days passed we became firm friends. We drew pictures together and gesticulated and laughed at our efforts to communicate.

From a Muslim country far away Ahamed's father had brought his son to the hospital for a Bone Marrow Transplant. It was successful and in time Ahamed returned to his native land. How I had longed to talk to him about Jesus but without a knowledge of Arabic it was impossible.

She lay seemingly asleep on a bed in the middle of the village street. An awning had been set up as a shade from the scorching sun. Women were crying and wailing in their grief. With the temperature at 106°F ice had been packed around the body and close relatives continually fanned away the flies.

The woman's sorrowing husband was surrounded by the men folk of the village. Married just nine



How I had
longed to talk
about Jesus
but without
Arabic it was
impossible

days many who had come to pay their respects had been at the wedding. Now we came through the dusty streets bearing the customary jasmine-scented garlands to lay on the dead body. For some time we stood silently and then prayed before leaving. The wailing and crying had ceased as we made our way back through the village. This marriage had been arranged and the bride was just 22 years old.

Everyone was assembling for the weekly Bible Study in the sweepers village. Sweat poured off the men as they played their drums and sang their Telegu hymns. The children had gathered at the front but as the men arrived they were soon relegated to the back. The women came in draping their saris over their heads and sat behind the men. Having been removed from the scene of activity the children had become disinterested in the singing and had resorted to rolling on the floor and turning somersaults at the back. What joy, what fun, until an older boy picked each up bodily and sat them against the wall with a sharp tap on the head!

The Bible Study was on light. With power cuts and surrounded by people who had grown up with only the light from small oil lamps in the darkness, stories of light and darkness were very meaningful. Here communication was possible through an able interpreter, although once again, it was in another language from the state north of Tamil Nadu. •



Annual Report mb. May 1995

Opposition & opportunities

One evening there was a knock on the door of the home of Ryder and Heather Rogers in Albania. The guests were invited in and given the customary greetings.

"We are from the Muslim Committee. Do you have government permission to start a church here?" said one of them.

The conversation ended with an *invitation* to meet the Muslim Committee the next week in Tirana. This, Ryder did with David Wheeler (European Baptist Federation Administrator in Albania) and one of our Albanian Christian translators. Things went well until the main Immam entered, stated his views and walked out.

Legally, with democracy, there are no problems about what we are doing. The local mayor sees no problems with using our home as a *Prayer House*, but pressures are still brought on us.

The next week, after a lot of prayer, we opened the Bregu-i-Lumit Christian Bookshop, run by two of the church young people in the village. The shop had only been opened a few hours when two HELDSIG.

young Muslim men threatened that if it stayed open the windows would be smashed. Thank God we have had no further problems. •

Battling in Prayer

About the only time people are early for anything here is for the prayer time we have early Wednesday night. Our front room has been crowded each week with younger and older people wanting to pray.

We start with a time of worship and have translated some of the new songs – *I give praises to your name, Whatever is true,* etc – and people love to sing

Legally, with democracy, there are no problems about what we are doing. The local mayor sees no problems with using our home as a Prayer House, but pressures are still brought on us.





them. Then we get down to praise and prayer.

It is humbling after so many years of being a communicator to be reduced to sweating (literally) over saying a few sentences in prayer, only to hear a gentle giggle over yet another grammatical mistake. Once Ryder changed someone's name from "Hope" to "Sick".

Then people are free to share what they feel the Lord may be saying. It has been revealing, encouraging and challenging to hear what these new Christians are hearing from God.

If anyone needs a special prayer then a few people gather round, lay hands on them and expect God to do things.

Incarnating the gospel

One day, our goods arrived from England just before a van with the body of a 29-year-old neighbour. He was killed in an accident in Italy and left a young wife and two small children. She was told only half-an-hour before. Everyone lined the dusty road standing at their doorways in silence. We stood at ours.

Ryder felt it right to incarnate the gospel and go with the men to the funeral. The women stayed at home so Heather went and sat with them in the widow's home.

As the coffin came out from the home, carried on the shoulders of the family, not a woman was to be seen. It was stirring to walk with over 500 men through the village, travel by bus for over an hour and then be at a Muslim funeral silently praying for people. Again friendships were being reinforced.

That night we were out for supper at the house of a Muslim family the other side of the village. The man asked for a Bible, which he could not understand, so we hope to start some Bible studies. in his home.

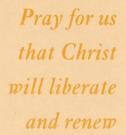
If anyone needs special prayer then the people gather round, lay hands on them and expect God to do things.

Belief in witchcraft Gwen Hunter urges us to pray for liberation and renewal.

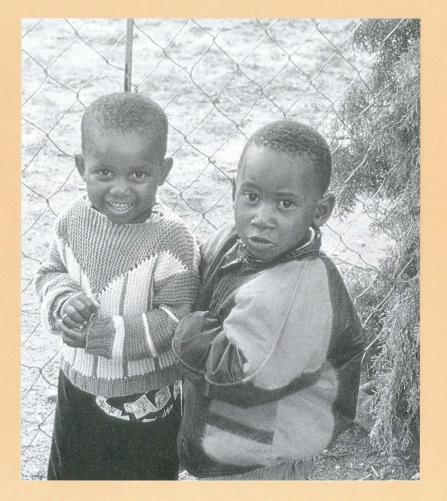
The week leading up to Easter was consecrated as a week of prayer. Each day we followed Jesus on his road to the cross after the triumphal entry into Jerusalem and after a short meditation we devoted time to prayer for our own personal walk with Christ and for the corporate witness of the Church.

There are many attacks. At a recent church meeting the name was brought forward of a man who had been out of communion for several years and wanted to be readmitted to Church membership. The report was good but then someone stood up and said they'd heard accusations, in the village at the IME gates, that this man changed into a bull in the night and ravaged the manioc fields of many folk around. There was laughter at first but a serious discussion ensued and it was clear that many believed this to be possible.

Belief in witchcraft is strong even among Christians. Pray for us that there may be a complete break, that Christ will liberate and renew.







Annual Report *mb*. May 1995

Thank you Leaders of the Baptist Union in Moldova have written to say thankyou to all those who have been helping them. BMS has been supporting two Moldovan evangelists by a grant from the Fund for the Future.

The Union of Baptist churches gives thanks to God for the freedom to establish new churches with the help of our home missionaries. We give thanks to you for your care of God's work in Moldova. We give you thanks for contributions which enable these missionaries to work full time in Moldova.

The leaders of the Baptist Union inform you that because of your contribution we support 15 missionaries. Every missionary has started his ministry working in the villages and towns of Moldova, where there were no believers beforehand or there were two or three believers. These missionaries spread the good news from home to home in the villages and towns. Already small groups or churches have been formed at which the missionar-

ies preach regularly. They have Bible lessons with grown-ups and children. They organise personal and group meetings with unbelievers. They offer humanitarian help and distribute literature. Every last Thursday of the month they meet in the office of the Baptist Union and present their oral and written reports about their work.

They share their blessings and problems and receive advice and instruction from the leaders of the Union, religious literature for distribution. They receive money for living, petrol and transport.

Your contribution for the missionaries we have distributed economically for two years. It is very good to have our home missionaires, who know our traditions, culture, language and the religion of the local population. We are able to spread the good news effectively and plant churches. Our missionaries can do all these things only because of your material support. We thank you for your right attitude to this great work of God in our Republic. •



We can do all these things only because of your support.
Thank you!

Power and and beauty

Through BMS supported education and health work, many are finding their lives opening up in ways they never imagined, as they feel the touch of Christ upon their lives. And although bodily suffering may continue, the beauty of a new found faith can shine out to inspire others.

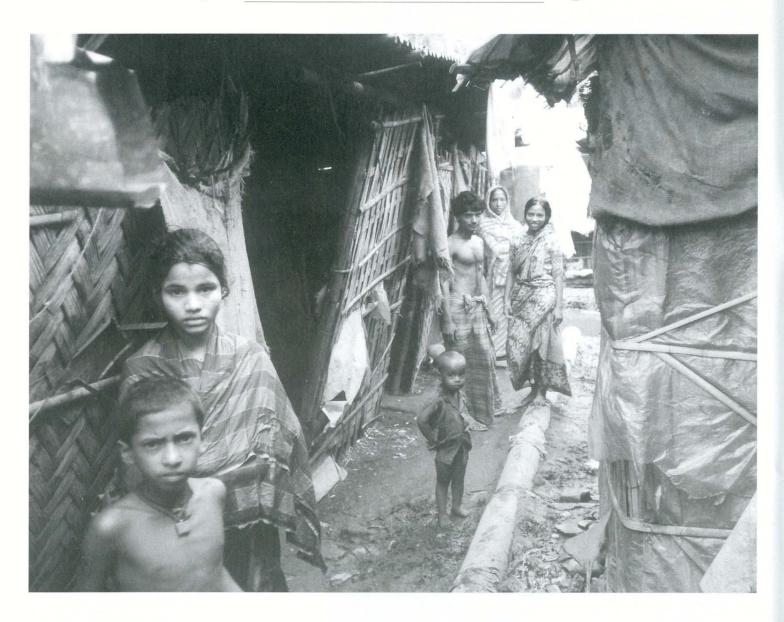


The gods of all other nations are only idols, but the Lord created the heavens.

Glory and majesty surround him: power and beauty fill his Temple. Praise the Lord, all people on earth: praise his glory

Let the Farth Sing

power and beauty



God has opened up a new door and I've started up our own programme - with no red tape!

A new challenge Sue Hedlam reports from Chittagong in Bangladesh on a new work in an inner city slum.

Each Friday we hold a clinic in a slum area of Chittagong setting up primary health care services for those desperately needy people. The mayor has given us an empty school building to use and we are gaining the confidence of the people.

They have such different health needs from the rural people we usually work with. We see jaundice and terrible skin problems due to folk bathing in water contaminated with sewage. The lines of tin huts are a bit like chicken pens and 40,000 people live in a very small area.

The staff are enjoying a new challenge, the patients have remarkable dignity but their physical and spiritual needs are enormous. Pray for our witness in this inner city slum area.

power and beauty

Let the Earth Sing

A place of tears

Prema Tennekoon is working together with Albanians in the area of nursing education.

Gill took me to see the hospital. The Albanians working there are to be admired. Some of the doctors have struggled on faithfully for years, against all odds.

I was shown around the paediatric unit by the doctor in charge. The wards consist of concrete walls, floors and ceilings with old iron cots in rows, no pictures, no toys, no equipment, everything to depress and nothing to stimulate or brighten up the place. I understand some toys and baby baths have been brought in, but everything gets stolen. What would we do if we had never seen or handled a toy or clean baby bath?

The doctor said some blood tests can be done in the hospital but there are no facilities for investigations. Diagnosis made and treatment given is based only on simple observations. The babies are all wrapped up in clothes unable to move or kick about. Have they got any muscle tone one wonders? Others were crying in obvious pain and discomfort. Yes, this is a place of tears. How do we start to touch the broken hearts?

All the wards are the same. Yet no situation is completely hopeless if we have Jesus. Gill introduced me to a man about 30, he had asked prayer for healing and said he was much better. As we talked another young man said he wanted us to pray for him. He was breathless and in pain. His wife was with him, so we prayed with them both and gave them Christian leaflets trying to tell them Jesus loves and cares about them. Gill will visit them again.

Many are eager to read and asked for bibles, books and leaflets. It seems that these dear people have been so deprived of love and care for so long, they so appreciate you even trying to speak a few words in Albania. Their eyes are full of tears too! All the world needs to know of the injustices these people have and are still suffering. All the world needs to wake up to sharing its wealth so everyone is fed, clothed, housed and cared for as individuals.

So please pray for us all, for Albania and its people, for wisdom to those in authority struggling to improve situations - Albanians trying hard to help themselves. Pray expecting great miracles spiritually as well in practical, financial and material help so Albanians can improve the quality of their lives. I



"How do we start to touch the broken hearts?" in Albania and India.





Carol Whitmee in her office

have been reading *Albania Who Cares?* by Bill Hamilton of the BBC. It makes you weep but you need to read it if you have a heart for Albania. It helps one to understand a little of the untold suffering of fellow human beings. Thank you for your prayer, and participation in the work here. •

What did you eat today?

Carole Whitmee describes some of her work in one of the poorest states in India

A recently published report giving the latest estimates on poverty show that more than 312 million people in India live below the poverty line. It also says that Orissa is still the poorest state.

One of the newest arrivals in our hostel is Ahalya. My first contact with her came a few days after Christmas, when she arrived in a borrowed dress with her mother and four year old sister Kesaliya. Her father had died and they were in desperate circumstances. I asked Kesaliya what she had eaten that day.

"Pokhal," she said, which is left over rice from the previous day which has fermented.

"What did you eat the day before?"

"Rice."

"What did you eat with the rice?"

"Salt."

"And on Christmas day?" I asked.

"Rice and salt." She grinned.

At a time when most people do their utmost to have new clothes and something special to eat, this little family had nothing.

When they brought Ahalya to the hostel, her mother was in tears. Their mud house had collapsed in the rain. Although we hadn't intended to take Kesaliya in too, I felt I had to do so. With some difficulty we managed to persuade the headmaster that she was five years old. She is very tiny but very independent.

Geetanjali is another new girl in the hostel and is having some difficulty in settling down. We give a Bible to all new children and to all children reaching class four.

In the Juniors of Girls' Brigade we were talking about the things we could thank God for.

Immediately Geetanjali was on her feet saying she wanted to thank God for giving her a Bible.

Geetanjali's mother is a Christian but her father is a Hindu. Pankajini comes from a family of new Christians.

Annual Report *mb.* May 1995



power and beauty

Who is doing the learning? Since arriving back in Trapiá, after Home Assignment, Daveen Wilson's life has been dominated by teaching.

Debbie is my most important student, and teaching her all the demands of the British National Curriculum has taken most of my energy and creativity. Both of us are sure that prayer is the reason our school has gone so well and that it has mostly been a lot of fun. We thank God and we thank you.

Their self esteem has
grown and already
they are passing on
their new skills to
husbands and children

In the first term, in the afternoons, I also taught the third year of Brazilian school to two teenagers – we covered the whole year in less than three months. Again, very hard work, but tremendously rewarding, and I'm sure I learnt more than they did. Because of the elections in 1994 the local school was re-activated after Carnival and I taught English there one afternoon a week – mainly to give the terribly paid teacher a bit of encourage–

ment.. My other teaching is something I've been longing to do for ages. As a trial project, I'm teaching two ladies to read, on two evenings a week. Again, it has been so exciting seeing them go from being convinced they'd never manage it to realising they're doing it. Their self esteem has grown accordingly and already they're passing on the new skills to husbands and children. We've had some riotous sessions and I've learnt so much from them about life here. The question in all this teaching is, "Who is doing the learning - me or them?" •



Debbie is my most important student.

Forgotten education "The start of the school year is still something of an enigma," Janet Claxton reported from Zaire in November. "Kinshasa schools started in September. The official date of 10 October came and went with a semi-official postponement of one week to allow people to find money."

The pupils or their parents have now got to pay monthly sums so that the teachers can be paid. This seems to be the only viable way to run a school now that the state appears to have forgotten education – along with most other things.

However, the teachers won't teach until they've been paid (outstanding since February). They won't get paid unless the pupils pay. The pupils won't come, let alone pay until the teachers start teaching. It's a vicious circle. And where, in a place like Pimu, will parents find enough money to pay? Education is not held in high esteem by many families here.

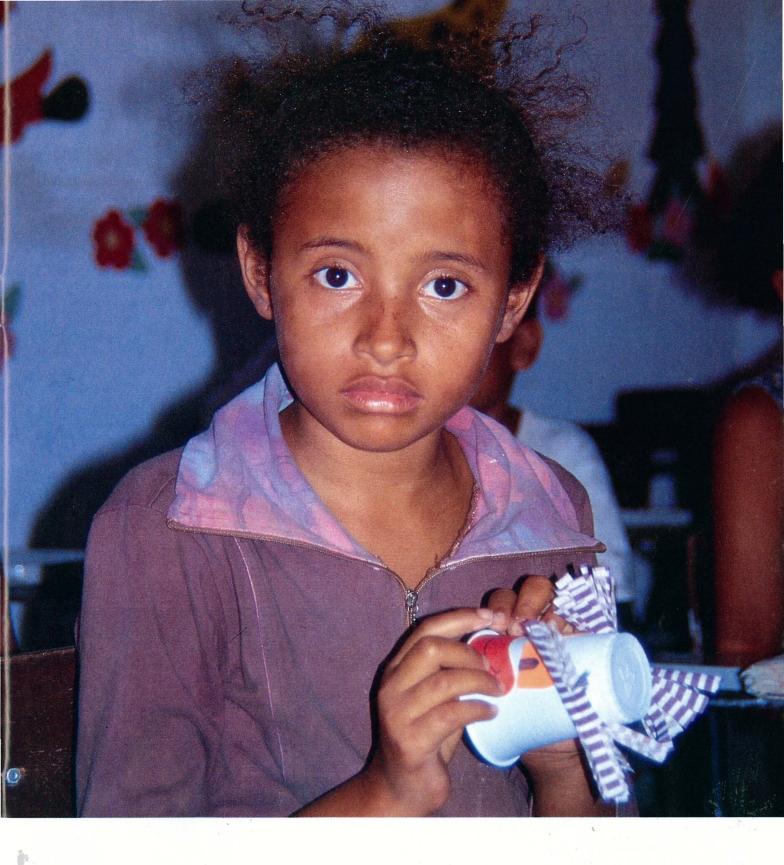
Eventually the head and I took unilateral action and started courses for sixth and fifth years. Between us we cover five of the six major subjects.

Education is one of the casualties of State negligence. At last it has been agreed at Pimu that each pupil will pay a certain sum each month so that the teachers may be paid. Obviously, the more pupils there are the more money there will be – or perhaps the contributions will be less.

It took a lot of hard work on the part of the head and the Pastor to persuade some of the teachers to work. One started teaching, when told that if he didn't, he would have to move out of the school house on the mission.

Another started coming part-time when he learned that I was teaching one of his classes (temporarily to motivate younger pupils and give them something to do). There is no certainty that a reasonable number of teachers will be present on any one day.

There could be six of us - or only two so we have no time-table yet. At the change of lessons it's a bit like the dance where, when the music stops you look for another partner! We are still short of teachers so some of us are overloaded. If it wasn't for the fact that I continue to teach 5th and 6th year Maths together, such is the standard of those in the 6th year, there would not be enough hours to fit all the classes in. Fortunately, classes that I teach are not large, yet, although the 3rd year continues to grow. So far, 64 pupils have signed on for the 1st year class. I'm glad I don't teach them!



Prayer is the reason our school has gone so well and that it mostly has been a lot of fun. We thank God and we thank you.

Annual Report *mb.* May 1995

power and beauty

Suporn There are already 500,000 cases of HIV reported in Thailand and by the year 2,000 the figure is expected to be 1.4 million. These statistics only begin to mean something when you know someone who is HIV positive or who has developed AIDS. "One of these is Suporn and we're trying our best to help her," reports Jacqui Wells.

Suporn is from the Karen tribe and she is only 19 years old. She married in August 1993 and came to her marriage completely pure (a virgin). She knew her husband, as a husband, for only two weeks and within that time she became infected with the HIV virus and also conceived a child. She, like many others, is the 'innocent victim'.

Her husband Chair Wah Tuu, also Karen and from a Christian family, made the mistake of visiting a Brothel when he was a student and unfortunately he paid the price! Soon after they were married, he became very ill and by February this year he was dead. I visited him in hospital when he was suffering from cerebral malaria (and AIDS) and I also carried on visiting when he returned to his mountain village. I can tell you all that it's quite frightening when you see someone in the last stages of AIDS.



I didn't think
I'd be able to
smile again.
But just look
at my son.

For Chair Wah Tuu there was some beauty in his death because the family and his Church family lovingly cared for him right up to the time he died. They wanted in some way to share in his suffering and that was 'beautiful' to see. He died knowing he was forgiven; knowing he was God's child. Chair Wah Tuu was only 25 years old.

Since then we've found out that Suporn is HIV positive. She asked, "Why, why me, will I suffer like my husband?" These are hard questions to face and it's even harder trying to answer. We've cried together and we've prayed together and Suporn's family and I have pledged to help her all we can.

She delivered a beautiful baby boy. His name is Johar which is the Karen form of John. She was quite radiant when we visited her in hospital and she smiled and looked so lovingly at her son. I have also visited her at home and we praised God together for the new life he had given us.

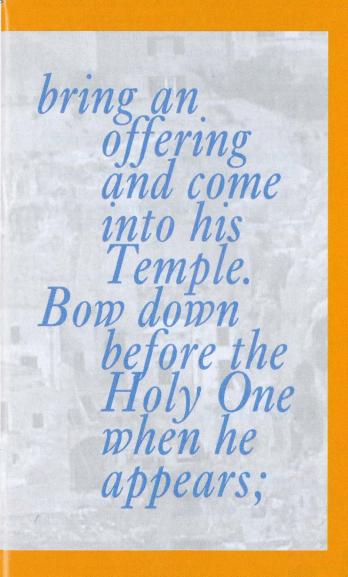
She said: "Jacqui, I shed so many tears for my husband and it was so hard for me to watch him die... I didn't think I'd be able to smile again". "But just look at my son..."

Listening to her I was the one with tears in my eyes. •



Financial Report

in brief



GENEROUS GIVING

Supporters of the Baptist Missionary
Society gave £3,168,315 last year, an
increase of £139,105 on 1993. It was a
figure which prompted acting treasurer
Mervyn Hancock to tell the BMS General
Committee: "We're not only very grateful
to churches, to individuals but also to God
for this generous giving."

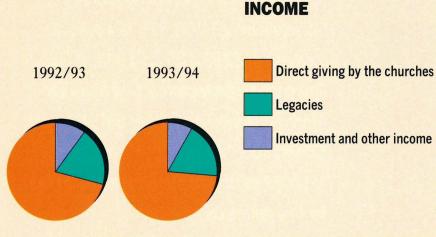
Added to this was investment income of £333,637, legacies of £712,591 and other income of £15,131, bringing the total revenue to £4,229,674, down £50,929 on the previous year.

Total spending last year at £4,269,646 was £44,717 lower than the previous year. As well as a freeze on salaries and allowances in 1994, the BMS made savings of £195,557 in buildings and transport grants, and £43,540 in administration costs.

But Mervyn Hancock went on: "Many of these savings were one-off and they will not help with the current year's budget." •

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Where the money was spent

BMS Spending 1993/94

There was a slight increase in overseas mission work spending; £2,897,847 in 1993/94 compared with £2,896,395 the previous year, but £165,303 less than the budget estimate.

Spending on promotion and education in world mission, and recruitment of missionaries, at £688,123 was £2,629 lower than the previous year (£690,752) and £9,827 less than anticipated in the budget.

Administration cost the society £683,676, a drop of £43,540 on the previous year (£727,216) and £74,174 less that the budget estimate.

COME BMS Income 1993/94 Contributions and donations to t churches and individuals rose slip £3,168,315, the figure was £139,

Contributions and donations to the society by churches and individuals rose slightly last year. At £3,168,315, the figure was £139,105 above the 1993 total of £3,029,210 b ut £250,635 below the 1993/94 budget estimate.

Where the money came from

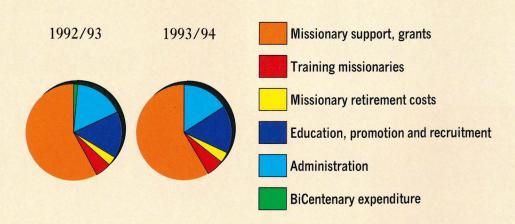
By far the largest proportion of direct giving was for general work for which £2,686,433 was donated. Women's Work brought in £135,445 while £325,259 was given for medical work through the Birthday Scheme and other sources. Other gifts amounted to £21,178.

Legacies, at £712,591, were down on the previous year (£820,542) but £62,591 more than anticipated in the budget.

Investment income totalled £333,637, compared with £413,323 for the previous year, but exceeded the budget estimate by £53,637.

The year ended with a £38,631 deficit, which was £111,369 less than the figure the society anticipated it would need to draw from reserves to balance the books.

EXPENDITURE



Income	31.10.93	31.10.94
Direct giving by the churches	3,029,210	3,168,315
Legacies	820,542	712,591
Investment and other income	430,851	348,768
Total income	4,280,603	4,229,674

Expenditure

Missionary support, grants to overseas churches and other expenses	2,541,181	2,508,484	
Training missionaries and overseas personnel	227,635	255,013	
Missionary retirement costs	127,579	153,679	
Education, promotion and recruitment	690,752	688,123	
Administration	727,216	683,676	
BiCentenary expenditure	66,141	(1,341)	
Total expenditure Deficit	4,380,504 -99,901	4,268,305 -38,631	
Total	4,280,603	4,229,674	





BMS CO-ORDINATORS

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Derek Mucklow, 51 Clandon Close, Epsom, Surrey, KT17 2NH Tel 0181 393 6017

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Gareth Hutchinson, 20 Southward Lane, Langland, Swansea, SA3 4QU Tel 01792 360909

(until the end of June) Susan Wilson, Lower Ackhill, Presteigne, Powys, LD8 2ED Tel 01544 267456

South and West

(until the end of July) Leslie Gregory, 20 Shelley Drive, Salisbury, SP1 3JZ Tel 01722 328076

Midlands

Theo Lambourne, 13 Briar Walk, Oadby, Leics, LE2 5UE Tel 0116 271 3633

North

Cath Mawson, 49 Allerton Road, Bradford, BD8 0AY Tel 01274 487341

Stamps, PIPS and other projects

Stamps and other collectibles helped to raise £4,329 (net) for the society in 1994, thanks to the BMS Stamp Bureau, run by three philatelists.

The bureau, headed by Richard Camp, from Telford, Shropshire, has been making a contribution to BMS since 1928.

Stamps - loose or in valuable collections - from supporters arrive at Baptist House in Didcot, from where they are taken for sorting by David Beaumont, of Cholsey, Oxon, who with a band of helpers, trims and selects suitable material for sale.

Richard, responsible for British stamps, and Dr Douglas Neilson, of Dundee, who handles foreign and Commonwealth stamps, sell through stamp fairs and to subscribers on their regular lists.

Occasionally, BMS supporters donate collections which, after careful valuation by the bureau experts, have fetched handsome sums.

Other collectibles which swell the funds include postcards, tea and cigarette cards, a work overseen by Chris Breakell. Coins, handled by Richard, tend to be mostly loose change donated by returning foreign holidaymakers. These are stored and offered to people locally who are going abroad.

Richard said his coin work has known its highlights; one specimen, a Greek coin dating from 200BC, fetched £75 at auction after being examined by numismatist Walter Fancutt, a retired Baptist minister.

Inquiries from collectors should be made to Richard Camp (01952 247783).

Stamps, coins and cards are always gratefully received at the BMS in Didcot.

Birthday scheme

The BMS Birthday Scheme, in aid of medical work, continues to be well-supported and raised £197,342 in 1994, £2,951 more than the previous year.

BMS /Operation agri

The BMS/Operation Agri Joint Harvest Appeal realised £118,136, against £114,477 the previous year. Half is being used to train and support BMS missionaries working in development and agriculture and half goes to Operation Agri to support BMS agricultural and development programmes.

Projects

Partners in Projects (PIPS), launched in 1992, links churches or groups to a specific project overseas. In 1993/94 PIPS schemes in 21 countries were available for support.

These projects had, at the end of February 1995, brought in £81,271 in cash donations and a further £114,332 in pledges. A total of £195,603.

PIPS provides a focus for groups to work together to raise more manageable amounts to move God's work of mission forward.

Whether it is £300 or £3,000, British Baptists can choose a project with a realistic target for their resources.

And there are more than 100 PIPS at any time from buying medicines for world trouble-spots to funding church-planting in Latin America, from supporting work among blind girls in Dhaka to supporting an evangelistic youth Action Team.

To find out more about PIPS, contact your nearest BMS Area or National Co-ordinator. •

Tremble before him

All that we attempt to do in mission flows out of a true worship of God where, in humility before him, we seek his will for ourselves and for all people. For individuals this sometimes means not only "going" but also returning. For the Society this means renewing our vision for mission and working out a strategy for tomorrow.



Praise the Lord. all people on earth: praise his Praise the Lord's lorrous name; ring an ttering and come into his Temple.

Bom down before the Holy One when he appears; tremble before him, all the earth!

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tremble before him

We made the decision to leave

For James and Susan Grote the decision to leave El Salvador and to return to the UK with their family was one of the hardest decisions they have had to make. James writes:

On Friday afternoon, 18 March, I was on my way to Jucuapa, about half an hour drive west of San Miguel. Since arriving back in the country at the beginning of February I had been working at the Baptist church in Jucuapa and making the journey three or four times a week. It is a quick and easy trip along the Pan-American Highway out of San Miguel for about 20 miles and then two miles up a winding country lane to Jucuapa, a sizeable town on a hill.

Driving down a long hill before the turn-off to Jucuapa, a silver jeep was tailing me. It followed me off the main road and up the road to the town. After about a mile it overtook. We passed some houses on either side and then its back door opened

and two men leapt out with shot guns and ran towards me. I jumped out of the car but they forced me back in and made me lie, face down, in the back of the car. One of them held a gun to my back, the other jumped in the driving seat and swung the car round. We drove for about ten minutes.

They gave me my instructions - they would leave me somewhere. I would have to

wait for two hours before trying to get home. If I left in less than two hours someone would kill me. I repeated the instructions to them several times to make sure that I had got it right. As soon as the car stopped I was told to jump out. The man who had been in the back with me made an opening in a hedge that led into a field. He shouted at me to run. I ran down the field which sloped away from the road and jumped into a ditch. I waited there for two and a half hours and then caught a bus back home.

That evening we made the decision to leave El Salvador. Susan and I were frightened for ourselves and also for Cameron and Daniel for whom, we believe, we couldn't take the risk of living in such a violent and uncertain society. The threat and the risk had always been there, always been a possibili-



Members of the congregation gathered in our house

ty, but now we had encountered it and our paths had crossed, with just a hint of the violent forces which controlled this land, we felt that we couldn't take the risk of encountering it again. So we made the decision to leave.

Holy Week was our last week in San Miguel. We waited for the end of the week when we would say goodbye to people. We waited for the end of something – a sort of death. That's what it felt like. These people whom we had visited and welcomed into our home, prayed with, studied with, laughed with, cried with and shared our life with, touched and embraced and who had been there in the flesh for two-and-a-half years, in a few days time would no longer be there for us and perhaps we would never see them again.

On the Saturday before Easter, Holy Saturday, members of a congregation that we had been working with in San Miguel gathered in our house to say goodbye. In the worship we shared together, a candle was passed round and, as each person held it in turn, they said thank you to us for being there with them. There were many tears, even sobbing. It was very sad. Holy Saturday.

Wherever we end up we will tell the story of El Salvador, its suffering and hope, death and resurrection. We can't do anything else, not least because that's what they have asked us to do and that's what we promised. And something tells me that these people who are no longer there in the flesh for us to see, to touch and to hold will come alive for us in a new way. They will rise and rise again as we tell their stories and share the gospel of Jesus Christ.





Top: Carolyn Green Above: left-Phillip Marsden Right- Richard Wells

The home base The management restructuring of the BMS was completed during the year. The Society now believes that it is in a better position to fulfil the "Great Commission" into the next millennium.

We have been grateful to Carolyn Green for her survey of opinions of the constituency. Largely based on her work, the *Missionary Herald* has been further improved and the recommendations for the changes to the Department of Constituency Support, accepted by the General Committee in October

1994, have been made.

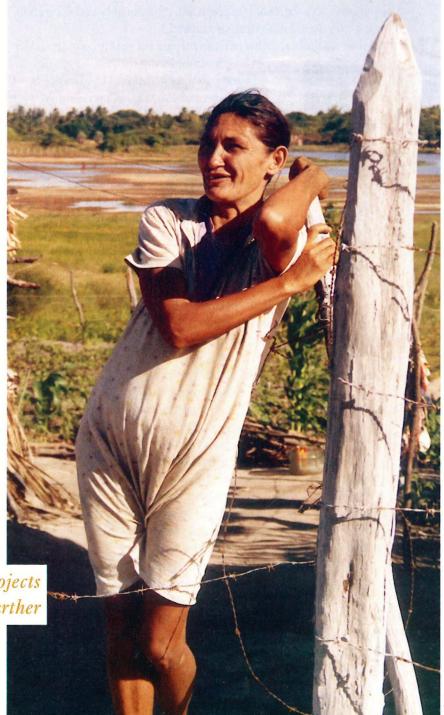
In the Department for Constituency Support, Richard Wells has been appointed as Publicity Manager and Phillip Marsden is the new Young People's and Children's Co-ordinator. We have sadly said goodbye to Helen Matthew's who was responsible for Junior Education and promotion work.

During the year, the World Mission Link programme continued, the Partners in Projects scheme was developed further, a series of income generating leaflets were produced, a new Relief Fund leaflet was sent out to the churches in December, the Moving Mountains Project was completed, and a new general (women's) project and Children's project prepared.

The BMS Area Representatives have a change of name, Co-ordinators, which more correctly defines their role in enabling churches in their areas to enter into world-mission through the BMS.

Stephen Woolcock, a member of the 28:19 Action Team to Lille in 1993-94, joined Didcot staff for a year to look after 1994-95 teams. Suzanne Linnell has joined the General Director's team as Secretary to the Board of Management.





et the arth ing

tremble before him

Working out a new role

"It's been a strange year," said Eric Watson who completed his year as the first President of the Baptist Missionary Society.

It has been a challenging and stimulating time. It's been a year of trying to lay the foundations for a new office and working out the role as President, which is very different from being Chairman of the Society.

Following a visit to Brazil last year I am looking forward to going to Bangladesh. The opportunity to see something of the overseas work of the Society at first hand has given me a greater and growing appreciation of the quality and dedication of BMS missionaries.

It has been an inspiration to represent the BMS on several occasions during the year.

I was at the EBF Lillehammer Conference in Norway. This was the first occasion in which Baptists from Eastern Europe were able to attend in strength. It was so good to share their joy. We were aware of the sacrifices so many of them had made to be there.

Then it was a privilege to be President when the BMS played host to the first ABAM (Association for Baptist Action in Mission) meeting and to welcome and meet many leaders of our overseas partners.

It was a great thrill too to be there at the forma-

tion of the Fellowship of British
Baptists (FBB) and to see the development of much closer co-operation
between BMS and the Baptist Unions
of Scotland, Wales and Great Britain.
At the grass-roots, particularly in
Scotland, I found the churches showing
an increasing warmth to the Society
now that its commitment to evangelism

(always there) is becoming more obvious.

At the Baptist Union of Scotland Assembly, when we talked about the freeze in missionary allowances and staff salaries, some people got a rude awakening. It made them see that they should be doing more and not leave all the sacrifices to missionaries and staff.

It has been a sad year also. Personally I have lost two good friends, with whom I was looking forward to sharing this special year, in the death of Peter Barber, General Secretary of the Baptist Union of Scotland, and Arthur Garman, BMS Honorary Treasurer. •

The signed covenants were exchanged between Unions and BMS





The newly formed FBB group getting down to work



Eric Watson,
President of BMS,
puts his signature to
the covenant

tremble before him





It's Birmingham not Bulawayo

Things don't always go as we plan them but often God uses for his own purposes what at first appears negative. This is something one of the 28:19 Youth Action teams discovered last year...

After a successful month of training at Didcot, Selly Oak and Histon, we departed excitedly for ten days of goodbyes before leaving on 14 October for Zimbabwe. The 13 October arrived, along with *the phone call*. We were thrilled to learn that Birmingham beckoned and Africa had to wait. The visas weren't coming and we weren't going.

We were delayed by three weeks, two of which were spent at Glebe Farm Baptist church in Birmingham. Disappointment soon disappeared as we got involved in the church activities. This included pastoral visits, prayer walking, youth clubs, organising an open-house party as well as doing a Sunday service. Because of a second delay in obtaining our visas we were able to stay on and get involved in their alternative to a Halloween party called Light Fantastic.

We were sad when it came to moving on because the church was so welcoming that we quickly fitted in as part of the family. We had also seen God's reason for sending us there as an encouragement for them and as a team building process for us.

A few days before leaving, we heard that our visas were ready, but a placement in Wales had already been set up for us and in order not to disappoint Marc, our token Welsh "Bachgen" (boy) we merrily trundled off to South Wales. We were welcomed with open arms by the wonderful, warm Welsh. Paint brushes and plaster boards were soon thrust into our hands and we helped church members get the newly renovated church, once a textile mill, ready on time.

The wetness of Wales now seems a complete contrast to the 33°C plus, and brilliant sunshine of Bulawayo. •

These lines cannot show the weeks of thought, prayer and discussion which led to our decision.



Difficult decisions

Disappointments, changes of plan and even a "call" to return home are all part of the missionary life and through it all the Christian worker must have a humility before God and a willingness to trust him in all things.

We (Chris and Christine Spencer) cannot give you any encouraging news about the church in Le Havre. Our membership has actually dropped as people have moved from the town. The English family returned to the UK in the summer, a move which was right for them but which has left a big gap in the fellowship.

Ian was our church secretary and musician. Christine is getting used to playing our little electric organ. She is also leading the Sunday school. Plans for several to share in teaching the children on a rota system haven't worked out, so at the moment she is doing all the teaching, with a couple taking it in turns to supervise the little ones.

We have another Zairian lady and her three children worshipping with us. It means, however, that we can have nine children, ranging from 18 months to twelve years, crammed into one small room.

This brought home to us the need for adequate premises. We look, but a building, which combines the size and situation we want with a price we can afford, eludes us. It is a dream we would like to see fulfilled before the summer of 1995.

Why then? Because that is when our 20 years or so service with the BMS will be coming to an end. We will be returning to England to live. We had hoped that Rachel would be able to join Ruth at Friends' school in September but because of BMS policy that missionary children in Western Europe should be educated locally, and the financial difficulties the Society is facing, BMS felt unable to agree.

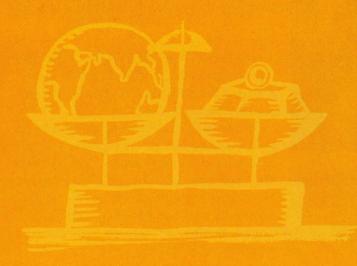
The English and French education systems are different it would cause difficulties later on if Rachel had to switch part-way through her secondary schooling.

We do not feel it right to commit ourselves to another six or seven years in France and the girls are keen to be at school together. A return to the UK seemed the only answer. These few lines cannot show the weeks of thought, prayer and discussion which led to that decision, nor can they express our mixed feelings. It will be good to be a complete family for a few years, but uprooting ourselves again and leaving friends and God's work here will be hard. •

Annual Report mb. May 1995

Judge the People With equity

The BMS is first and always a missionary society, but if we are to make known the truth that God is a God of love, justice and fairness we cannot ignore the oppressive injustices of the world.



Say to all the nations,
The Lord is king!
The earth is set firmly in place and cannot be moved;
he will judge the peoples with justice.

Be glad, earth and sky!
Roar, sea, and every creature in you; be glad, fields, and every thing in you!

judge the people with equity

Working and giving together

The Association for Baptist Action in Mission (ABAM) moved quickly in November to assist Angolan Baptists. First of all they agreed to send a letter to the warring groups in Angola, the government and UNITA, pleading for them to end the war and work towards peace.

"We are encouraged that within a week of the sending of our letters to the combatants a cease-fire agreement was signed," David Martin, ABAM Secretary/Treasurer, wrote to ABAM members at the end of December.

He continued, "However, we realise that there will be much to do before peace, reconciliation and reconstruction become realities."

The truth of that has been borne out during the uneasy peace that has existed since then. Constant small skirmishes, unreported in the world's press, increase the chances of renewed full-scale fighting.

Even if the peace accord is fully implemented there remains the problem of thousands of refugees, particularly orphan children living on the streets and beaches of Luanda. There are an estimated ten million landmines scattered throughout Angola, planted by the warring parties in the different conflicts which have plagued the country in the last 35 years. Every day new landmine victims join the thousands of other amputees who are to be seen on Angola's streets.

ABAM, which brings together BMS's overseas partners in a sharing of resources to meet the challenges of mission today, decided to help the Evangelical Baptist Church in Angola (IEBA) in its caring ministry. They are to support a project to care for 300-350 children, war-orphans between the ages of seven and 15.

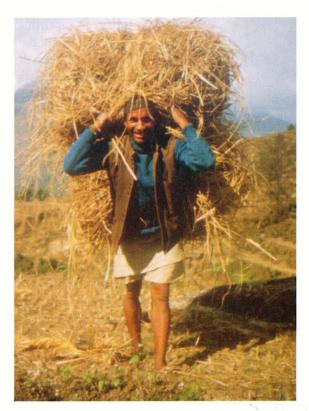
Responding to a request for assistance from Alvaro Rodrigues, IEBA General Secretary, promises of help were made by several of the participating Baptist partners. The Council of Baptist Churches in North India promised 350 blankets. They are also suggesting that they contribute one day's salary to the project.

The small Belgium Baptist Union has offered clothes and medicines. They have also asked the King to see whether the military can offer some supplies.

Portugal and Brazil are looking to supply text books. Others promised pencils, paper, canned food and medicines. Indonesia spoke of taking up a special offering and both Jamaica and Nicaragua promised to send money.

BMS, with the help of the Baptist Union of Great Britain, is hoping to provide tents, medicines, food and other supplies.

The President of Angola, José Eduardo Dos Santos, replied to ABAM's letter on 3 January. He wrote, "We are convinced that the foundation stone is laid for the construction of peace and consequently of a new era in the relationships between Angolans of different political strains. For this reason I repeat to you that we will not stint any effort so that the commitments which have now been undertaken may become fulfilled in their entirety."





There will be much to do before peace and reconciliation become realities

r_{arth} Sing

judge the people with equity

They eat babies for breakfast

For over a year Baptists in Bulgaria, along with other evangelical Christians, have been suffering increasing discrimination. They have been reporting growing opposition and abuse.

Following the years of Communist oppression, the Baptist Union of Bulgaria, with which BMS has a partnership agreement, enjoyed freedom of worship and the opportunity to witness and evangelise. That has now come to an end.

Increasingly state-owned television and newspapers are publishing malicious lies like the news report in one paper entitled "Baptists eat babies for breakfast", a twisted reference to the communion service. Baptists believe this campaign is inspired by the Bulgarian Orthodox Church.

The President of the Baptist Union of Bulgaria has consistently been denied any opportunity to refute the false accusations being made.

It all came to a head in February when the Mayor of Sofia announced that, on 1 March, he was going to take back some property previously acquired by Baptists. They had obtained a permit to build a school and orphanage on the site and had already spent \$175,000 on the project, funds which had been donated by a variety of sources both within and outside Bulgaria.

At the request of the EBF, Baptists within Europe and elsewhere were asked to write and fax to the Mayor of Sofia and "ask that he not annul the contracts with the Baptists. Assure him that the world is watching, and that Baptists around the world are interested in this case."

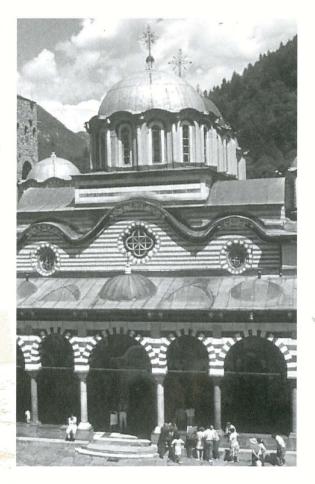
The result, according to a report from the EBF was "a great outpouring of letters and faxes, many from the UK, to the Mayor of Sofia, as well as a number of foreign ministries being contacted in various countries throughout Europe and North America."

The city council delayed a decision until April, but the signs were good. One Bulgarian Baptist leader believes that they now have to forget large evangelistic meetings and go back to the practice of one-to-one evangelism which they used during the years of Communist rule.

"Also there needs to be a deeper social involvement by Evangelical Christians within Bulgarian society so that people may realise the love of Christ by our actions," he said.









We peer through this tiny window that is El Salvador and wonder if it helps us to recognise the realities in other conflicts



Your freedom or mine In El Salvador the elections have been held and some talk of democracy. But what has changed for ordinary people and how does it affect the rest of us. David Mee enables us to see through El Salvadoran eyes.

The elections brought a different kind of role for some of the members of our congregation, El Cordero De Dios (Lamb of God) Baptist Church. About ten of the "flock" were involved in organising and making visits to rural communities, sometimes staying away a couple of weeks at a time and walking for hours to reach isolated homes.

The purpose was to enable illiterate and firsttime voters to apply for their electoral identification cards, and to understand enough to be able to turn up at the right table and cast their vote.

Their experiences made it clearer still that the development of democracy is not only about removing the troops from the public sphere, dismantling death squads and reforming the judicial and electoral system. It also demands teaching people to read and write, encouraging an atmosphere in which the open debate of ideas, political or otherwise, can freely occur, and raising the economic standards of living so that the poorest can find time, and bus fare, to participate in such dynamics.

We peer through this tiny window that is El Salvador and wonder it if helps us to recognise something of the realities in other conflict and post-war contexts. It feels, at first, to be a window onto a great deal of human darkness, a realisation that tragedy goes far beyond the headline-catching deaths and is carried on in the hearts and minds of

the anonymous living.

South Africa is not "fixed" now Nelson Mandela is President and apartheid is done. Rwanda is far more than its unbearable bodycount. The Gulf war, Somalia, Palestine, Angola, and their consequences are replayed every day in the day-to-day living of millions of people, faceless again when the wisps of international interest have evaporated.

Northern Ireland cries out for its elusive peace, and who should be included in the search so it may have deep and effective roots? And just because the British National Party didn't win seats in the last local showing of hands doesn't mean the evil curse of racism is gone. Not even from our churches.

Yet at the same time we see how so much of El Salvador's hope, its present and future, is held in place by remarkable people who simply don't give up. Some have little choice, for to do anything but strive constantly to the limits of their endurance would mean no daily bread for their children.

Others choose to design their efforts not around their own needs and comforts but, leaving that to take care of itself, choose instead the more subversive option of the well-being of others.

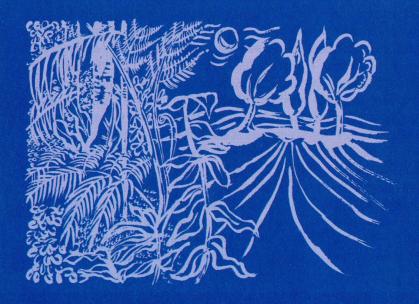
Mandela said: "Your freedom and mine cannot be separated."

Be they in South Africa, Northern Ireland or El Salvador, in Huddersfield, Birmingham or London, such people deserve more acknowledgement and support from the rest of us than they usually get. Humble, imperfect lives, unaware of their own glory, they are worthy of celebration.

Annual Report mb. May 1995

Let the fields be jubilant

In so many areas of the world the fields are anything but jubilant. Poverty and hunger stalk countless numbers of people in the developing world. Over the past year, BMS has been involved in a ministry of development, enabling people to increase the quality of their lives.



Be glad, earth and sky! Roar, sea, and every creature in vou; be glad, fields, everything in you! The trees in the moods mill shout for 10y when the Lord comes to rule the earth. He will rule the peoples of the morld with justice and tarrness.

let the fields be jubilant

Retaining a clear vision Work at Nepal Hydro and Electric is slow due to continuing financial problems for the Khimti Hydropower Project. But it has given Tim Lehane and others time to get a few things sorted out and prepared ahead of time.

My own particular role has been to purchase a couple of computers and, together with a donated secondhand plotting machine, set up a computeraided design system in the drawing office. I now spend most of my time training the other engineers on the system so that when the Khimti work starts coming in, we will be able to do a fast and professional job.

This is all part of our "Expansion Plan" to increase our capabilities in order that we can offer an alternative to buying everything from overseas, so that the money can rather go to Nepali workers, tradesmen and engineers. A country that does not foster its own people and resources will remain forever poor and consequently reliant on foreign aid.

The United Mission to Nepal is currently in the

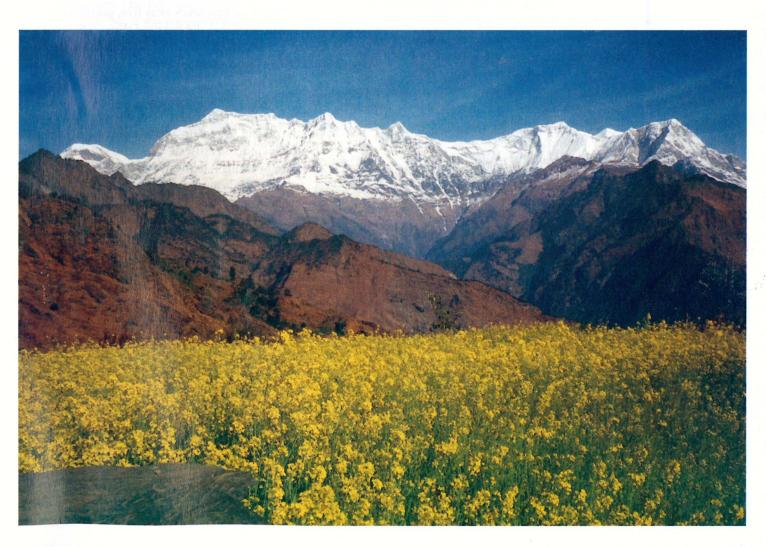




process of re-evaluating its policy on Hydropower development. The venture has been a great success in that a solid capability has been built up. Nepali people at all levels have been trained and promoted so that now we are approaching the time when some of the Mission related companies are strong enough to stand alone without UMN support.

Another factor that these large-scale projects, such as Khimti, take a lot of personnel resources and some people feel it may be better to use them in the promotion of smaller-scale "micro-hydro" type projects. The issue is, of course, complex but the important thing is that we retain a clear vision for whatever we do, making sure that we are serving the Nepali people and doing so visibly in the Spirit of Christ. •

Serving the Nepali people and doing so visibly in the spirit of Christ



Let the Sing

let the fields be jubilant

God lives in Zaire "If it were true that there were just one place where God built a permanent residence, we would be tempted to say that God lives in Zaire," reports Mr Lusadisu who is responsible for Agri-Development projects in Zaire and particularly for the Lower River project.

God has blessed us in Zaire, despite all the turbulence and tribulation of every kind. Problems are more severe in every way, notably economically, monetarily, socially and above all politically. These problems do not prevent us from working and going wherever we feel there is need. Last time we mentioned the awareness campaign we carried out in various districts. We were anxious initially as the parishes did not immediately respond. However, at the beginning of April, when we announced the 1994 market garden programme, we felt that we had not preached in the desert. We received many requests for seeds and tools (machetes, hoes, rakes, watering cans, etc). Then we felt affirmed in the project and wanted to carry it further.

The project has now reached a phase of maturity. We set out with the aim of assisting the people to become self-sufficient in order to improve their lifestyle. Today we feel we must take steps to ensure the survival of the project, in order that, in the medium and long-term, it can finance certain rural activities. This is the case of the farm at Mwavu and the orchard a Ndimba-Lukunga. An investment, however small, is indispensable in order to launch this new activity. We will plan the project in order that it become self-financing. •

Market garden

We began in April by finding out people's requirements as regards tools and seeds and distributing





them as we could. We used our technical equipment on the land. The agronomist dealt with technical problems whilst the person in charge of women's work worked with the women to encourage further self-sufficiency.

When we gave seeds away free, people asked for them even if they did not need them, selling them or keeping them until out-of-date. So we adopted a system of share-cropping where we get 15 per cent of the harvest.

During this campaign we were able to work in 16 parishes in three of the five districts covered by the project. We set up a service of commercialisation in order to assist the people to sell their produce by taking it to the market at Mbanza-Ngungu where they themselves sold it. The results are encouraging.

The Lower River Agricultural Programme is involved in a variety of other projects.

We are satisfied with the direction we have taken, arming the people to protect themselves against hunger, illness and poor living conditions.

The whole country is shaken by this merciless recession. We recognise that whatever the catastrophe, death is not a necessary destiny. Those who are saved can try and save those in danger. The dead do not bury themselves. It is the living who bury them. We are asking those who are in a better position to think of a wounded Africa to continue to think of the wounds of those afflicted. It is biblical: "...the strong help the weak."

Our plans for the future are not unrealistic. A Kongo proverb says: "What will be eaten tomorrow is prepared the day before." For a better future, a plan is necessary now.

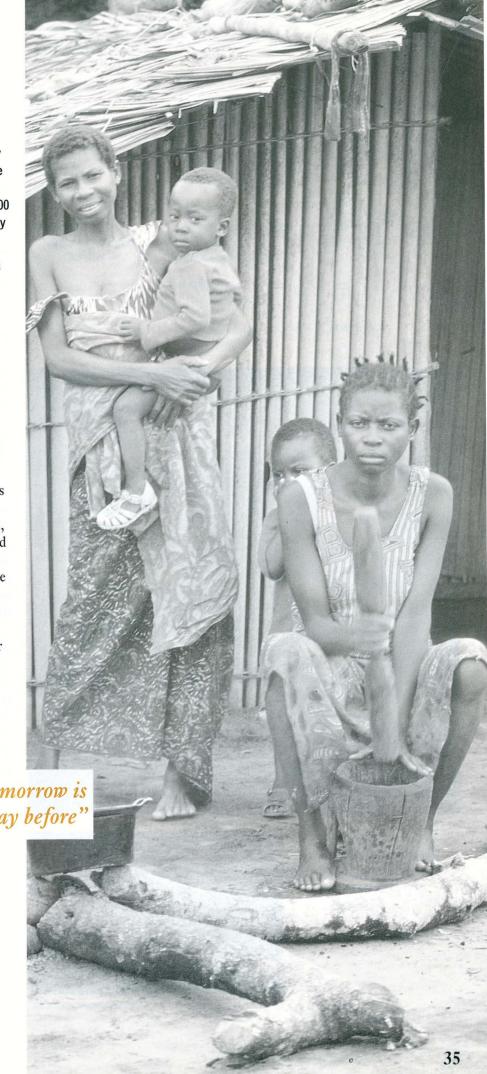
Relief fund Churches responded well to the appeal to top up the BMS Relief Fund and the Society was able to send something like £90,000 to places like Angola, Rwanda, India, Nicaragua, Thailand, Serbia, Croatia and Moldova. The grant to Moldova was £5,000 to enable the Baptist Union there to help people hit by a disastrous flood. Here is their response.

Greetings to you, our beloved brothers and sisters in Christ. We give thanks to our great God for his mercy to us, that he sent us freedom and we are able to proclaim good news everywhere in Moldova.

We have many other possibilities to tell about Christ, and this makes us happy. We try to do our best to spread good news of his Kingdom.

We waited for freedom for many years but, together with joy, we have had many disasters in Moldova this year. For a whole year there was no rain then hailstorms destroyed the field crops and the fruit crops. The last great disaster was the flood. The victims of the flood were both believers and non-believers. Our poor government helped them a little bit, but it was not enough. We visited, together with their pastors, the victims of the flood and gave them the money which you sent. The families gave thanks to God and to you for the love you have shown to them. We have distributed 12,200 DM to the believers – victims of flood.

The Union of Baptists in Moldova, together with the victims of flood give you many thanks for your great help. •



Let the Earth Sing

let the fields be jubilant

Glyn was instrumental in saving the entire national collection of wheat and maize varieties from destruction



The weevils nearly had it

In Albania, BMS agriculturalist Glyn Jones reported successful trials of sweet-corn, pop-corn and peanuts last year. His collaborators will be moving into larger scale production this year.

They are all essentially new crops to Albania. The maize trials showed that they still cannot recommend a good maize variety for growing on non-irrigated land in Albania.

He received a lot of interesting feed-back from farmers following the distribution of vegetable seed given by the "Friends of Albania".

Glyn was instrumental in saving the entire national collection of wheat and maize varieties from destruction by weevils which were attacking the fresh seed as soon as it entered the stores. The University in Tirana, the capital, lacked money to get the stores and laboratories fumigated so Glyn arranged for it to be done.

He'd previously persuaded the United States Department of Agriculture (USDA) to store the seed of the native varieties at low temperatures for many years (in Albania seed has to be regenerated every second year) so that the valuable collection would not be lost in future, but such storage needs good quality, freshly harvested seed. At one stage it looked as though the weevils were going to get all the seed before USDA did.

The plans for future agricultural work make progress *javash*, *javash* (step by step), in true Albanian fashion.

The EBF's Albania Committee have approved proposals for: a project developed from the study the EBF made of the Mountain village of Shkrete; a "package" project for farmers; a project to give internationally recognised vocational qualifications for agricultural training in Albania; a project to give practical training for farmers.

The Baptist Men's Movement *Operation Agri* have agreed to fund the "package" project. A Scots Baptist, George Baird, will be involved with the last two projects. •

BMS Workers

BMS workers and National Church leaders

ALBANIA

The European Baptist Federation General Secretary: Karl Heinz Walter

Chris and Maire Burnett Glyn and Gill Jones Ryder and Heather Rogers David and Yvonne Wheeler Prema Tennekoon Paul and Elisabeth Towlson Saverio and Betsy Guarna

ANGOLA

The Evangelical Baptist Church in Angola. General Secretary: Alvaro Rodrigues

BANGLADESH

Bangladesh Baptist Sangha General Secretary: J A Singha

Valerie Hamilton Sue Headlam Christine Preston

BELGIUM

Union of Baptists in Belgium President: Samuel Verhaeghe

Stuart and Joyce Filby

BRAZIL

Brazilian Baptist Convention General Secretary: Irland Pereia de Azevedo

David and Sheila Brown
Stuart and Georgie Christine
John and Norma Clark
Chris and Marion Collict
Roger and Angela Collinson
Peter and Susan Cousins
Roy and Margaret Deller
Tim and Rosimar Deller
Kevin and Linda Donaghy
John and Maria Dyer
Andy and Linda Eaves
Mike and Jean Gardiner
Frank and Peggy Gouthwaite
Mark and Suzana
Greenwood

Martin and Kathy Hewitt
Keith and Barbara Hodges
David and Sue Jackson
Vincent and Sadie
MacDougall
David and Catherine Meikle
Lee and Evelyn Messeder
Gerry and Johan Myhill
Mary Parsons
Colin and Marcia Pavitt
Stan and Maureen Porter
John and Lidia Pullin
Derek and Joanna Punchard
Margaret Swires
Michael and Daveen Wilson

BULGARIA

General Secretary: Bozhidar Igoff

CROATIA

Baptist Union of Croatia President: Dr Branco Lovric

EL SALVADOR

El Salvador Baptist Association President: Luis Sandoval

David and Rachel Quinney Mee

FRANCE

The Federation of Evangelical Baptist Churches Executive Secretary: Jean Pierre Dassonville

Neil and Ruth Abbott Robert and Catherine Atkins Philip and Rosemary Halliday Chris and Christine Spencer Ian and Pauline Thomas John and Sue Wilson

HUNGARY

International Baptist Lay Academy

INDIA

Church of North India
General Secretary:
Noel Sen
Baptist Union of North India
Secretary:
J H Masih
Bengal Baptist Union
Secretary:
S K Biswas

Baptist Church of Mizoram General Secretary: Raltawnga

Ann Bothamley Betty Marsh Sheila Samuels Carole Whitmee

INDONESIA

Convention of Indonesia Baptist Churches President: Youtie Legoh

ITALY

Baptist Evangelical Union of Italy
President: Renato Maiocchi

David and Ann MacFarlane Chris and Sarah Mattock Mark and Claire Ord

JAMAICA

Jamaica Baptist Union General Secretary: Trevor Edwards

NEPAL

United Mission to Nepal Executive Director: Ed Metzler International Nepal Fellowship Director: John Bradley

Jane Andrews Graham and Debbie Atkinson Jerry and Ruth Clewett Colin and Denise Clark Robert and Ruth Ellett Margaret Gibbs lain and Karen Gordon Peter and Valerie Harwood Tim Lehane and Alison MacLean Sheila Loader Andrew and Linda Mason **David and Catherine** McLellan Jenny Dorman **Grace Penney** David Payne Katie Norris Joy Ransom Ian and Sally Smith Isobel Strang Paul and Jackie Wicks Corinna Woods Sue Frame

NICARAGUA

Nicaragua Baptist Convention Executive Secretary: Elias Gonzalez Arguello

Peter and Sheila Brewer

POLAND

Baptist Union of Poland President: Konstanty Wiazowski

PORTUGAL

The Portuguese Baptist Convention General Secretary: José de Sousa

SOUTH AFRICA

Baptist Convention of South Africa General Secretary: Desmond Hoffmeister

SRI LANKA

Sri Lanka Baptist Sangamaya General Secretary: Mr Nihal

George and Betsy Lee Joy Knapman

THAILAND

Thailand Baptist Missionary Fellowship General Secretary: Marshall Peters The Church of Christ in Thailand General Secretary: Sint Kimhachandra Karen Baptist Convention General Secretary: Sunny Danpongpee Lahu Baptist Churches Suwit Damrongpong

Geoff and Chris Bland Jacqui Wells Angus and Carol MacNeill

TRINIDAD AND TOBAGO

General Secretary:
Anslem Warrick
TUNISIA
C/O Baptist Union of
Sweden
Chairman:
Per-Ake Wahlstrom

ZAIRE

Baptist Community of the River Zaire President: Koli Mandole Molima

Stephen and Elizabeth Allford Margot Bafende Owen and Deanna Clark Janet Claxton Brenda Earl Gwen Hunter John and Rena Mellor Pat Woolhouse

ZIMBABWE

The National Baptist Convention of Zimbabwe President: Patrick Face Moyo

Steve and Pam Seymour

SECONDMENTS

Cameroon:

Andrew and Jenny Wilson with EBM

Central African Republic: Adrian and Sylvia Hopkins

with the CBM

Guinea Conakry:

Mark and Andrea Hotchkin with TLM

Mozambique:

Suzanne Roberts with ACRIS

Niger:

Alan and Ruth Wood with SIM

Sierra Leone:

Helen Johnston with EBM

MISSIONARIES SERVING IN THE UK

Sue Wilson David and Elidia Grainger John and Nan Passmore Suzanne Linnell

Not listed are a number of missionaries who have taken leave of absence

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mb. May 1995 Annual Report

Chris and Alison Rudall

Candidates

Angola Simon Collins



Albania Roger and Nicola Pearce



RE-OFFER OF SERVICE Sri Lanka Peter and Margaret Goodall



Brazil John and Lesley Moody



French speaking Europe Wayne and Wendy Hadley



Nepal

Nepal Andrew and Michelle Furber



Albania Saverio and Betsy Guarna



Nepal Tim and Caroline Trimble



Albania Paul and Elizabeth Towlson



Nepal Paul and Hilary Drinkwater



Candidates accepted in 1994/95

Countries where BMS has partnership agreements and where missionaries are serving.

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Angola Bangladesh Brazil India Jamaica Nepal Sri Lanka Trinidad Zeire 87

Angola Bangladesh Brazil France India Jamaica Nepal Sri Lanka Thailand Trinidad Zaire 88

Angola Bangladesh Brazil El Salvador France India Jamaica Nepal Sri Lanka Thailand 89

Angola Bangladesh Brazil El Salvador France India Jamaica Nepal Sri Lanka Thailand Trinidad Zaire 91

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Angola
Angola
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Bangladesh
Belgium
Brazil
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El Salvador
France
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Hungary
India
Jamaica
Nepal
Nicaragua
Sri Lanka
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Trinidad
Zaire
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Hungary
India
Jamaica
Jamaica
Nepal
Nicaragua
Sri Lanka
Trinidad
Zaire

Angola
Bangladesh
Belgium
Brazil
Bulgaria
Cameroon
CAR*
El Salvador
France
Guinea
Hungary
India
Indonesia
Italy
Jamaica
Mozambique
Nepal
Nicaragua
Niger
Portugal
Sierra Leone
Sri Lanka
Tanzania
Thailand
Trinidad
Zaira

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Albania
Angola
Bangladesh
Belgium
Brazil
Bulgaria
Cameroon
CAR'
El Salvador
France
Guinea
Hungary
India
Indonesia
Italy
Jamaica
Mozambique
Nepal
Nicaragua
Niger
Portugal
Sierra Leone
Sri Lanka
Tanzania
Thailand

95

Albania
Angola
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Belgium
Brazil
Bulgaria
CAR*
Croatia
El Salvador
France
Guinea
Hungary
India
Indonesia
Italy
Jamaica
Mozambique
Nepal
Nicaragua
Poland
Portugal
Sri Lanka
South Africa
Thailand
Trinidad
Trinidad
Tunisia
Zaire

* CAR-Central African Republic

Another new song

Not another new song! It's too much, too difficult, too tiresome singing fresh songs all the time. Surely it is right for God's people to sing the everlasting song, to proclaim every day the Good News that he has saved us? It is right to sing the praise of God's eternal saving grace. In our singing we recognise the greatness of our Lord. Our souls are restored as we sing "Amazing Grace" and relive the experience of the way in which God has found us and dealt with us. We are strengthened as we say again, "Tell me the old old story". For most of us it is humbling and uplifting to recall the greatness of the gospel message that has reached us and our communities.

We cannot forget the nature of God as we sing his praises. He is ever-living and ever progressive, always surprising us with the joy of compassionate and fulfilling activity, always doing the new thing. When we sing, "New every morning is the love ..." we are expressing what is genuine about the gracious way God deals with humankind and with all creation. His role is not passive and his activity is not past, there is a newness about the wonders of grace.

So the challenge is to sing a new song, to have honest, fresh expressions of praise and thanks because God is not merely repeating the past, even though we have a testimony of the way God has always been working within history. The Lord of all is still involved within the events of history today and will be for all the tomorrows that are granted.

A new song then, and a new obedience. Just as our Lord is creative and dynamic, so should be our response. The fulfilment of God's kingly rule, acknowledged within all creation, has yet to be seen. His justice and fairness has yet to be experienced by humankind in all its fullness. The glori-

ous praising by all sections of creation - seas and fields and trees of the wood - is still beyond our horizons, lost from view in the smoke from our spoiling of life and of creation.

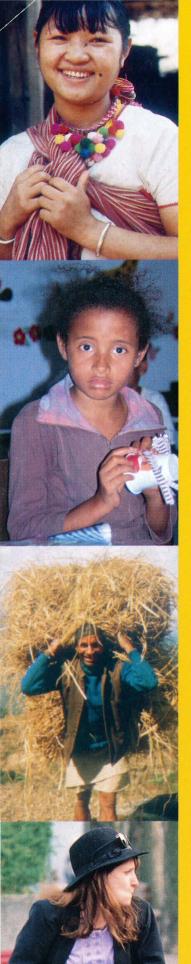
God is still accomplishing so much to fulfil these ends!

What then of our new ways of obedience in response? The BMS needs to find new patterns of working. Mission theologian, David Bosch, said, "In the light of a fundamentally new situation and precisely so as to remain faithful to the true nature of mission – mission must be understood and be undertaken in an imaginatively new manner today."

God's involvement with us and our involvement with God's people will be in various and new ways and some of them extremely uncomfortable. It may seem, as we plan and formulate a strategy, that we are denying a day by day response to the guidance of God. Yet our new songs of obedience will not be composed by us, they will emerge as we discover the way God, by his Spirit, is guiding and prompting us. As we look around the world there is no doubt that the Spirit is leading God's people into new ways, into fresh paradigms of mission.

We are privileged to face the challenge of this newness and to offer a commitment that is allied to the ever fresh tasks of the Gospel given to us by our ever-living and working God. •





Let the Sarth

BAPTIST MISSIONARY SOCIETY



PO Box 49 Baptist House 129 Broadway Didcot Oxon OX11 8XA BMS is a registered charity 6/95

MISSIONARY WIPSIONARY

Baptist Theological Seminary Library Prague Czech Republic

Power of prayer... Two-way support... Getting it taped... e-mail newsflash...



Andy and Jenny Wilson value the prayers of their Link churches but they have also learned to pray for needs at home

Helping the visually handicapped to share in mission

Leading a missionary retreat in Thailand opened the eyes of Malcolm Goodspeed to the pressures on overseas workers



People need to be helped to worship in their own language and cultural style

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mb. Missionary Herald

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Enquires about service overseas to **Director for missionaries**

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mh. editorial

Prayer? Of course prayer: it's the oxygen of the church breathed by every Christian that ever was. Prayer is how we commune with God, how we listen to him, how we get to know him, how his thoughts become our thoughts and his ways become our ways. Prayer and mission are inseparable. Prayer comes before mission and mission sends us straight back on to our knees.

In February, the Southern Area Ministers' Conference was told of the situation in Bulgaria. They heard first-hand from Bulgarian Baptist, Theodor Oprenov, and from an electronic mail message from the European Baptist Press Service how the city authorities in Sofia were planning to appropriate land on which the Baptist community had already started to build a school and an orphanage. The chairman asked for questions, but the immediate reaction was, "We need to pray." And pray they did, for 20 minutes or so, one after the other.

Then after the praying came the doing, the promise to send faxes and letters and make telephone calls, to the Mayor of Sofia, to the Ambassador in London, to the Foreign Office and to persuade others to do the same.

This however was only a small part of an international response. "We had the feeling that the whole Baptist family was surrounding us in prayer all the time," said Theo Angelov, President of the Baptist Union of Bulgaria, when he reported his belief that this prayer and action had made the crucial difference in allowing the project to go ahead.

Prayer and action are here seen as two sides of the same coin. The impression we sometimes give is that mission is all about doing and going, that it is about an immense amount of activity. But it can't be done unless it is wrapped in prayer; unless we in the churches of the UK are praying; unless our missionaries are praying; unless our partners overseas are praying; unless you are praying.

Andy and Jenny Wilson, who have been working in Cameroon, have developed close connections with their World Mission Link-Up groups and have discovered how powerful

power is prayer

these links can be. The relationship is two-way. Not only have churches been praying for them, they have been praying for known concerns in their Link-Up fellowships too.

magine the scene. Missionaries are back in the UK, in an ordinary Baptist church, with ordinary Christians on an ordinary Sunday morning. The music group plays, most people sing and the dance group dances, brightly coloured scarves attached to their wrists. Others get up and join them at the front of the Church and in the aisles.

The missionaries have tears in their eyes, tears of joy. What is so spe-

cial about this experience? The missionaries are living through an answer to prayer prayer they have prayed over two years while abroad, prayer for freedom and unity

in worship in this English church, prayer for strength and encouragement in church life.

Before going to Cameroon we shared prayer requests with all the Link Churches that we could manage to meet. We felt like Moses in Exodus ch.4: inadequate to go out and do the task that God had set us.

Each group or individual church was asked to pray about this particular problem and so they did, for God responded. Never were we completely overcome with any task or situation,





though God stretched us to our utmost limits many times, showing us our strengths and weaknesses, our capabilities and our gifts, gently teaching us that we need constantly to rely on him.

Colossians 4:2 teaches us to devote ourselves to prayer, being watchful and thankful. To be devoted means to be utterly committed. Being watchful makes us sensitive to situations which need our prayer both as missionaries and as supporters. As we watch we will see details in situations to make our prayers more specific, and as we persevere we will see answers to prayer for which we can be thankful.

During our time in Cameroon we saw answers to prayer requests we had made through our World Mission Link letters to the seven groups of churches: good health, safety on the roads, and a committed couple to replace us. As we see answers to prayer it is an encouragement to continue praying.

But Link Work is not a one-way situation: you pray for us but we'll do nothing in return. As missionaries we have a responsibility towards our supporters.

Was it chance that BMS gave us seven link groups or had there been thought about seven as the perfect number? For us it has been practical to pray for the churches in one group each day giving us a regular weekly prayer cycle. It has been a privilege to pray and to be involved in God's plans for His people in Britain while we have been abroad.

What incredible answers we've seen, both practical and spiritual.

We had met them but knew little of the tiny church whose members all travelled in to worship from outside the village. Of their commitment to their community there was no doubt but none lived in the village centre. We felt led to pray that God would move someone into the village who would belong to that small fellowship.

For two years we prayed, trusting God to act and trusting that we had heard God correctly.

It was only when we visited on home assignment earlier this year that the picture became clear.

Yes, God had placed it on the heart of someone who had moved into a home close to the church.

And yes, the vision of the church had paralleled our prayers. They were praying for not just one but three new village-centred members.

Now the little church with a vision for its community has appointed a lay pastor after 50 years without.

Opp page: Spanner in the works: Andy Wilson operates on a Land Rover. Dr Jenny operates on her husband.

Below: Cameroon: caring for the community There have been other examples: specific outreach in communities, appointments of pastors, gospel seeds sown in young people's hearts and consequent conversions, churches lost from BMS contact coming back, to cite just a few.

Romans 8:26-27 speaks of how the Holy Spirit intercedes on our behalf and we thank God for the way he has helped us to understand and use them during the past two years in praying for Link churches where because of communication problems we did not know their situation or knew the problem but were unable to fully express ourselves before God.

The key to the Link church to missionary relationship is communication - communication through letters, visits, prayer cards, prayer letters, the Missionary Herald, Look magazine - so that we can be devoted, watchful and thankful, using the powerful gift of prayer to the full.

And it was that first scene of freedom in worship among those ordinary Christians for who we had prayed that proved to us that prayer is power.

Andy and Jenny Wilson have spent the past two years in Cameroon, Jenny as a doctor in a medical centre and Andy as a mechanic. They are BMS missionaries.





BREAKING

Once the Albanian people were in bondage to communism - not free to have democracy, not free to travel, not free to listen to the outside world, not free to speak their minds, not free to believe...

Today, following the collapse of the oppressive regime, they are breaking the chains.

Breaking Chains, the BMS project 95, aims to raise £35,000 to resource evangelism and church planting in a nation which is hungry for God's word and which is seeing a phenomenal growth in Christianity.

BMS missionaries are among those taking the good news of salvation through Jesus to the Albanians, seeing the church grow and discipling new Christians,

A Breaking Chains project resource pack is being prepared and an information leaflet with order form is available from Christine Neilson: Telephone BMS on 01235 512077

Now we gree free we gree to love and serve the Lord Jesus who died for us and is our sapion

God heard our prayer for you

hen Steve
Allford had to
be flown out of
Zaire last year,
following a neck injury, he
and Elizabeth "were very
encouraged to receive letters
from Zaire... We felt the
strength and unity of God's
world-wide church and the
power of prayer at work,"
they said.

Zairian Christians naturally wanted to visit Steve and to pray with him. It is in their nature to stand with people in their need, sharing their suffering. However, in this instance it was impossible, so several took up the pen and wrote, some in French, others in English, assuring Steve and Elizabeth of their prayers. Here are some of their letters.

During your stay in Great Britain we have united with you in prayer for the recovery of Monsieur Steve. So we are very happy to learn that you will soon be returning.

All the students were affected by this incident and believed that God had abandoned us, but to the contrary.

We wish you a good 'comback' to Zaire for to follow your ministry here.

All students are greeting you. God bless you.

Thomas Mombemba Students' representative. I am happy to write this letter to you. I greet you in the name of the Lord Jesus, our Saviour. I was happy to hear that your health is good. I asked for your telephone number so that I could find out the situation. The husband of the American doctor indicated that you were in the other hospital. After several days you are home. May the good God protect you in the path along which you are travelling.

Here our situations, you have left behind and in the Kingasani church they prayed for Monsieur Allford. When we were at Kinshasa Medical Centre to see you with Papa Enguta, my heart was so sad and there on the bed you were suffering and Papa Enguta was crying, the courage to work was no more. And God heard our prayer for your story that has taken place. When friends came to ask about Monsier Allford, I always spoke about what had happened.

We are awaiting to hear of your return to Kinshasa. Don't forget to greet the Christians of your church, this greeting comes from myself and the staff of CBFZ in Kinshasa.

May God lead you Melela wa Malela I am profiting from the visit here of Revd Rumbol in order to write to you.

We praise God for the improvement in Steve's health. Our prayers have been answered for this problem which has affected us all. May God's name be praised amongst the people.

We are standing up to things very well here in Kinshasa in spite of the dollarisation of life in general. God continues to provide for all our needs. I have been suffering from malaria, which has confined me to the house for a week. Actually I am on my two feet.

I would like to end this letter by hoping to see you again soon.

Nzengi

I am so glad to write to you and I think that my letter will meet you in good health.

We were dismayed when we knew about Mr Steve's accident at the swimming-pool.
Luzolo and I, tried to visit him at the hospital where he was taking his first-aid, but you were in a rest. We prayed God for his case. Fortunately that he recover his health; glory to our merciful God.

Peter
Tongeman,
third from
left, and
Steve
Allford,
fourth from
left, with
the Zaire
retreat
group



It is with much joy in my Lord and Saviour Jesus Christ that I pick up this pen in order to write this letter.

In effect, it was with consternation that I learnt of the blow that Steve had received at the swimming pool. But I thank the Lord, for your husband and I have never ceased to intercede for the case.

My joy was great when Papa (Owen) Clark informed us that the situation was improved. May the glory be given to Jesus.

That is why my hope is that you will always stay close to Jesus who is the source of all joy.

The days are bad, we need to redeem the time.

We dare to believe that in a short time, and by the grace of God, you will once again be amongst us.

May the name of the Eternal One be praised.

For the rest, myself, I have been ill for four weeks. God has already healed me and I started back on 5 December.

Florence-Shako Mary.



Living with uncertainty

Ruth and Peter Tongeman visited Zaire earlier this year to lead retreats for BMS missionaries. They have had time now to reflect on the experience.

"There's been a revival in Kimpese!"

"What happened?" we asked.
"Some locals brought back good
they had stolen; some publicly
renounced their fetishes and
burned them; others set about
restoring broken relationship!"

Evidence of the Spirit at work! Gwen Hunter, BMS pharmacists at Kimpese, was sharing her situation with her fellow missionaries on retreat at Kisantu.

"Unfortunately, since then, some have gone back to their old ways. We are giving more prayer to getting things right."

As each of the eleven Zaire missionaries shared their personal experience and needs, in Kinshasa, Kimpese, Mbanza-Ngungu, Pimu, they prayed for one another. It was an oasis of spiritual refreshment renewing them for the demands that lay ahead. As visitors, leading them in a study of Philippians, we discovered how relevant Paul's letter is to life in Zaire.

Zaire is a beautiful country with the friendliest of people. We were welcomed like royalty and churches were full to overflowing. Worship was accompanied by hearty singing and wonderful choirs.

But Zaire is troubled with raging inflation and widespread corruption. Teachers, nurses, doctors, civil servants, soldiers and police have been unpaid for months. When it arrives it will be practically worthless, so they struggle to make ends meet. Church buildings are sparsely furnished and in need of repair. Roads are not maintained. There is a shortage of Christian literature and resources to train pastors and leaders. Politically and economically the country is bankrupt. Unless there is a miracle, the future appears dark and threatening.

Wherever we went there were requests for help - money to build a church or buy a computer for printing; Christian literature in French, Lingala or Kikongo; resources for scholarships for promising students; money for a chainshaw for a school of carpentry; books for a school library and Bible school; cloth for a women's sewing class.

It was a learning experience. In spite of possessing so little and living with uncertainty, we found people cheerful, strong in faith and deeply committed to their local church. We discovered Kingdom values like courage, love, mutual help, persistence amid poverty and hardship.

We learned what influence BMS has exercised in Zaire for over 100 years and in what esteem it is held. Without the churches there would be few schools or hospitals to serve the community. We marvelled at the dedication of missionaries, living in trying conditions, frustrated by shortages, spending themselves in evangelistic, medical, educational and pastoral service alongside Zairian people. We returned home determined to do all we could to support our sisters and brothers in Zaire.

Peter Tongeman was inducted as President of the Baptist Union of Great Britain at the Baptist Assembly in Plymouth last month.

World Mission Link

We can't pray without up-to-date information.

Is mail getting through? We haven't had any replies to our letters?

We haven't heard from our Link-Up missionary for months.

Are they all right? We haven't heard for some time and were wondering if they were ill or there were other difficulties.

We've learnt a great deal about Asia through our Link-Up missionaries. We pray for them and the country regularly but the church feels that being twinned with a church overseas is the next step. Can you arrange this?

Is this what you are saying in your church? Prayer is helped by communication and by up-to-date news. Does World Mission Link provide any answers?

One way missionaries keep in contact with friends and churches is through Prayer and News Letters. There is no rule as to how often these letters are sent and some missionaries write more often than others.

In Link-Up missionaries are asked to be in contact with their groups three times a year. This could be through Prayer or News Letter or by a combination of these letters and special Link Letters.

Letters mean a lot to missionaries. They enjoy reading them, hearing news from home, sharing the concerns of their Link churches. But it is not always possible to reply personally to every letter. Remember your church is not the only one writing. Most missionaries do find ways of acknowledging the letter received. If you haven't had an acknowledgement it could mean your letter hasn't arrived. It certainly doesn't mean that you should stop writing.

As to twinning, more and more churches are getting involved in this and finding it both a learning and challenging experience. But, at the moment, BMS does not arrange such contact. If churches are interested in twinning they should contact their B U.

Here is the news! Blind and partially sighted friends receive the latest news on tape thanks to volunteer production teams from Baptist churches in Abingdon, Oxfordshire, and Bromley, Kent



ince 1986, 90-minute audio tapes containing digests of Baptist news have been mailed to blind and visually handicapped friends in many parts of the country.

The service is operated by the Baptist Men's Movement who despatch over 100 tapes, free of charge, each month.

Two teams alternate in the preparation of the tapes. One is in Abingdon, Oxfordshire, and the other is in Bromley, Kent. The team leader selects items of interest from the Baptist Times, Missionary Herald, World Outlook and occasional snippets from other publications. These have to be edited and arranged for recording.

An average tape includes about 35 items of varying length. Four or five different readers are each given ten or twelve "stories" which are then recorded in a pre-arranged sequence with occasional connecting comments by the editor. Every effort is made to achieve a balance between home and

overseas news and to include opinion as well as fact.

After recording and checking, the master tape is copied by the high-speed tape-copying facilities of the BMS. The individual cassettes are then despatched by Bill White on behalf of BMM. The user returns the tape after listening to it and it is then re-used for the next despatch.

Currently around 100 tapes (113 in February) are sent out each month. No charge is made for the service which, from its inception, has been generously supported by the London Regional Association of BMM. Tapes and mailing envelopes have to be renewed or increased from time to time but, even so, expenses are not very great.

If you know a visually handicapped person who would like to receive these tapes regularly please send the name and address to: Bill White, 12 Loddon Drive, Didcot, Oxon, OX11 7QA.

Gifts for the support of this scheme are also welcome.

We marvel at what the Lord is doing

The Tapes for the Blind service is keeping visually handicapped members of our Baptist churches in touch with what is happening in mission at home and abroad. A number of those receiving tapes live in sheltered accommodation and they share the tapes with other residents. This often leads to prayers for needs highlighted by items on the tapes.

Dear Mr White

Just a wee note to let you know how much your BMM tape is appreciated.

Every month when the tape comes in some of my friends, mostly in the 75 to 80 plus group, come in to listen. There is such a variety of news and information we could never, under normal circumstances, acquire and we marvel at what the Lord is doing at home and abroad. Everyone speaks so clearly and with great passion.

God bless you all in what you do for us. We appreciate and thank you.

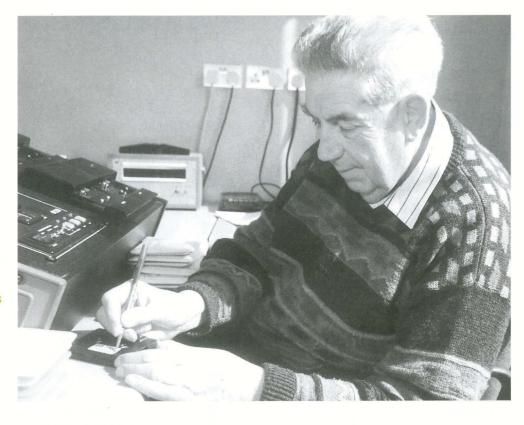
Sincerely, Willie Muir. (Ayr Scotland)

Listening to the Herald

June Glaister has been magazine secretary to the Headingley and Adel congregations of South Parade Baptist Church in Leeds for over two years. More than ten per cent of the congregations take the Missionary Herald so she is kept busy. "Retired" from a senior post in the Civil Service when her department was privatised, June has become more and more involved in the church administration and helps run the Guides.

June suffers from diabetes and from a degenerative eye condition. This condition has changed within the past 18 months causing her to give up driving and confront the heart-breaking diagnosis of "partially sighted". Never one to give up, June operates a computer system that enlarges the words on the screen so that she can check what she has typed. She does the pastor's secretarial work.

Six months ago Carolyn Green realised Jane was reading large print hymn books with increasing difficulty. "How do you read the Herald?"



"I don't! The main titles are legible. But I can't read the newsprint, let alone **m**h. type!"

Carolyn asked editor David Pountain if the RNIB could do a large print **m**h. "That's not necessary because there is a tape version of the **m**h. and the Baptist Times available free of charge," he said.

He put June on the list so fast, she had a copy before Carolyn next chatted to her! Since then June has "heard the Herald". Even though there is a slight delay in getting the news on to the tape, she can keep up with what she is encouraging others to read.

Carolyn Green checked with June that she could share her age. "At 42 she would like to encourage anyone else with vision problems to get into tapes. You don't have to wait until you are so elderly that people expect you to have difficulty.

June feels every magazine secretary should be aware of this service. No matter how clear the print, there may be those, both young and old, who need to know that tapes are available •





Volunteer Bill White duplicating tapes. Tony Valente and Doug Bradshaw from Abingdon recording the news and June Glaister, one of the listeners from Leeds



living on a knife edge

Missionaries don't just feel physically tired after many months of work they can also experience spiritual exhaustion. From time to time, BMS arranges missionary retreats. This year retreats have been held in Brazil, in Italy - for the European workers, in Zaire, and India and Asia. Malcolm Goodspeed

t had an impact on me just being with that group of Asia missionaries. They live in different situations from me and are often very lonely, even though there are a lot of people around them. They are almost shut in doing a task for God. Yet there's a sharpness about their life-focus, which I think we don't find in the same way in the UK. I found that challenging and inspiring. They made me wonder how committed I was, how dedicated I ought to be, and what I am prepared to do about it.

They are doing everyday jobs in an environment that is isolating. They are disciplined people and need to be in order to keep any kind of devotional life going. It is a matter of life or death in terms of their work for God.

But I discovered how hungry they are for teaching, for inspiration and for a ministry that was both thoughtful and devotional. They are hungry for something that is going to challenge them to think. They long for that more frequently than they were able to get it.

"We need something to take us deeper, to challenge us to think again about the faith," they said.

Nevertheless they keep on going

and the routine itself is important in order to sustain their walk with God in a busy-ness that some of us would complain about if we were caught up in it. They carry such heavy work-loads, without much power to change anything, because they work in submission and alongside their colleagues in the partner churches.

Some are in situations that, unless we find retreat and recuperation space for them, push them to the edge of becoming casualties and they are aware of that. Living on a knife-edge experience is inevitable and we need very consciously to be those who relieve them of those situations from time to time.

A couple said: "I can read my Bible, I can say my prayers, but I long for that sense emotionally that God is

with me." This is part of working in a different culture which can be isolating, where emotion is quickly lost in the struggle for communication.

Maybe it is one of the costs of being on these frontiers but perhaps we ought to struggle more to help. A lot of them listen to tapes from home and link churches, but these arrive only every so often. We could perhaps encourage more of this.

Many find worship music useful. Some have tapes of new songs which they appreciate. During the retreat they delighted in raising their voices with others in worship. Some of them sing songs as part of their devotions. So perhaps we could help them with worship material that is audible as well as readable.

Most of them would say that they long to have the pastoring of BMS partner churches, but realistically they realise that sometimes that there is a bridge which is difficult to cross.

Another thing that struck me is that in their business as practitioners of medicine, education, engineering, and so on, there is a hunger for wit-

led one.

ness opportunities which don't arise as readily as we sometimes imagine. That is part of their own spirituality. They've gone overseas with a vision of being evangelists using the tools of their craft in some way to create opportunities.

It is not easy always to be a servant of the servants of Christ and to recognise that the role is that of a backroom person. In the end, the best evangelists are always going to be national Christians.

However, the whole experience of leading this retreat has been an eyeopener. For all the grinding machinery of committees, that sometimes seem so tedious and pointless, some magnificent work is being supported. I now feel part of it in a way that I



have never been before.

I have been able to see and experience what we sometimes call the "third world" and it has made me acutely aware, in a new way, of the world to which we are called. Every sermon I've preached since returning to the UK has had some illustrative material from Thailand. Without twisting it, I just tell the story of the Church on the frontier encountering another culture, struggling to be, with integrity, in that context.

Malcolm Goodspeed is Head of BUGB's Ministry Department

Magazines

How can missionaries keep in touch with what is happening back home? "Through the Missionaries' Literature Association of course," explains John Chamberlain.

Imagine that you are a missionary in Pokhara, Tirana, Managua or perhaps Chiang Mai. Not only do you have to speak a new language you have to learn to read it too. All around are papers, magazines, bill-boards, timetables and official documents written in that other language and sometimes in a new script. You are in another culture.

You begin to wonder: What's happening back home? What are the latest fashions? How's Manchester United getting on? What are people eating these days? What about my profession? Am I still up-to-date? Where do you learn about key-hole surgery; that new computer program; that alternative physio technique?

What about the children? They're picking up the language better than we are, but will they cope during Home Assignment, not just with language but in their attitudes? Will they be acceptable to their schoolmates, teachers and relatives?

What you need are newspapers, magazines and journals from the UK, so you can read about changes in attitudes, your profession, the street culture for the kids. Better still, some comics so they can keep abreast of things for themselves. You may not approve of all the changes, but at least you will be aware of them before you run straight into problems.

That, where the Missionaries Literature Association (MLA) comes in. We supply missionaries with newspapers - Guardian Weekly; general interest magazines - Prima, Woman Alive, Woman's Weekly; specialist journals - Child Education, Nursing Times; and for men - Woodworker and Classic Cars, just to name a few. The children are not forgotten, Playdays, Beano, Nintendo, Quiz Kids are all despatched; their choices not ours.

Sian Williams, BMS Director for Missionaries, says she is thrilled by the effects a magazine from home can have on the morale of individuals and families. All the people she has spoken to have been warm in their praise of the MLA service.

Dr Jenny Wilson finds the BBC Good Food Guide stimulating, while Andy Wilson,



who, amongst other things, maintains the mission's vehicles in the Cameroons, has been delighted with his **Classic Cars**. It brings back memories of the cars he once looked after and helps in his present job.

One missionary asked if we could send copies of **Prima**, **Sports Magazines or Thunderbirds**, which the children miss. The comment was: "People do not realise the value of ordinary magazines to folk out here, they seem reluctant to send them."

John Clark, in Fortaleza, Brazil, thanked us for the **Guardian Weekly**. He said that he, Norma and Daniel their son read it avidly. The men started at the rear with the sports pages, but every paragraph in the paper was devoured. It kept them in touch with events in the UK. Afterwards it was passed on to Mary Parsons. It was well used. "We don't know who the sponsor was, but we have been grateful to God for this ministry."

Action

Would you like to be part or this ministry? You could:

- Pray that the Lord will continue to undertake for the work.
- Pray for the safe arrival of the papers.
- You or your church could become a sponsor, paying for a magazine and/or the postage. MLA will advise on the costs and do the ordering and posting for you.
- You could make a one-off, or regular contribution to the general funds.
- You could act independently if you take a suitable magazine. You could send it directly to a missionary, but we would urge you to send every copy by airmail and without cutting any parts out, no matter how much you want that pattern or recipe!

For more information please contact: John Chamberlain, 39 Charlesworth Drive, Waterlooville, Hants PO7 6AZ. Tel: 01705 265516 The Prayer Call was the "spring-head" of missionary excitement leading to the birth of the BMS

In prayer by Contract of the c

BMS has its roots in the Call to Prayer issued by the Northamptonshire Baptist Association in 1784. It had five aims:

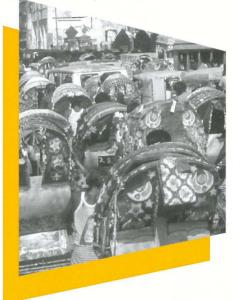
- the spiritual renewal of ministers
- and churches,
- the conversion of sinners,
- the edification of saints,
- the revival of religion,
- the glorifying of God's name.

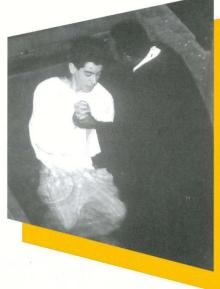
Baptists, 211 years ago, were encouraged to pray regularly on the first Monday of every month, and urged not to confine their requests to their own churches or denominations.

"Let the whole interest of the Redeemer be affectionately remembered and the spread of the gospel to the most distant parts of the habitable globe be the object of your most fervent requests."

The response in some areas was immediate and eventually spread nationwide. The Prayer Call became "the spring-head", the primary cause of the missionary excitement in Willaim Carey's mind, leading to the birth of the BMS.

Ever since, the work of BMS has been wrapped in the prayers of British Baptists. Prayer calls have been issued regularly. *The Missionary Herald*, which has been telling the BMS story since 1819, has been a major means of calling people to prayer. Today, prayer and news-letters from our overseas workers are widely distributed and these, together with the BMS Prayer Guide, help





BMS supporters to continue the ministry of prayer today.

Previous generations used to talk about the Noon Tryst. The idea was that at midday BMS supporters in the UK and missionaries overseas would stop what they were doing to pray. At Baptist House, Didcot, BMS staff hear a bell which sounds at 11.55 am each day. This is a reminder to pick up the Prayer Guide and to pray for

the topic of the day.

For others, this may not be a practical time in a busy working day. But the principle is there to set aside some time each day to pray for BMS associated work.

There are many ways of coming together for prayer and one of the newest is the Prayer Concert which Leslie Gregory has pioneered for the BMS.

Some of the photos used by Leslie Gregory in Prayer Concerts



28:19 ACTION TEAMS

Back from their six-month tour of duty are the Belgian Action Team of four 18-year-olds: Shona MacDonald, from Dundee, Gill Smith, from Bangor, Chris Evans, from Blackwood, Gwent, and Mike Bansback, from Leighton Buzzard, Beds.

Let's face it, things never go as smoothly as you thought they would.

What could be more straightforward than a short hop across to Belgium, seat of the European empire? People do it all the time

All those Europhiles bouncing back and forth treat the journey like any Londoner catching a number 12 bus.

That's what I mean - the planes come in threes, and then there isn't another one for an hour.

We'll cope.

We're all Europeans now - you know, the great big Euro-family. This'll be as simple as walking through a door.

Porte-a-porte, you said?

I'm sorry, we don't have the same command of the lingo as the natives. Is that something you drink?

I know the continentals - well, Europeans now - are OK when it comes to discerning palates.

It's not a drink. Oh.

Door-to-door? You did say door-to-door? You mean knocking up people and talking to them face-to-face?

That sounds a bit like sharp end evangelism.

Yeah well, we like a challenge, but as I said, we're a bit rusty on the language.

French translators, you say?

What are we waiting for? Show us the door!

And they did!

But man, was it tough in Carnières!

The plan was simple enough: deliver letters introducing ourselves, then return later with questionnaires on a theme. We'd leave every home with a tract, a gospel and invite them to a seminar.

After two months we felt like anglers fishing off the side of a dry dock. And we'd still got another month to go.

There were high spots, though, like the man who became a Jehovah's Witness just so that he could marry his wife. After she died, he left but we found him open to talk about his search for the truth. And he asked for a pastoral visit to find out more about being a Christian.

I can tell you, we were looking forward to our six weeks in Liège: Gill and Shona working with one church and Chris and Mike with another.

We all got to do more porte-a-porte. This time the girls got involved in visitation to the sick, the elderly and other church contacts.

They're a friendly lot in Liège, feeding us, welcoming us into their homes and giving us presents.

Nice touch, that.

Oh, and then there was the Billy Graham campaign run by five protestant churches in Liège. Packed out every night, it was, with around 300 people - and eleven went forward to make a commitment.

The fellas teamed up with a group from Moorlands Bible College for an evangelistic mission week.

All that door-to-door work we did and all the language practice we got proved really useful. The mission was mainly open-air work, evening meetings and - you guessed door to door work. Make no mistake, it was all worth it. Four new young people have joined the church youth group and the pastor is following up other contacts.

But it hasn't been evangelism, evangelism all the way. Oh no!

What with the girls up to their eyeballs in typing, cleaning floors, ironing, peeling potatoes and taking little old ladies around the supermarket; and the blokes perfecting their DIY skills with painting, tree-felling, digging and - wait for it - nappy changing...

They'll make a great bunch of husbands and wives.

Any offers?



Prayer Concerts

These bring together people who are concerned for world mission, some musicians and worship songs, information from mission situations - pictorially as well as verbally, a congenial meeting place, and you have the ingredients for a Prayer Concert.

The essential thing is to create an atmosphere and share information in such a way that it is natural to respond to the needs and opportunities in mission with immediate prayer.

I have done this in over 30 churches from Canterbury to Saltash and Banbury to the Isle of Wight during the past three years. Sometimes it has been on a weeknight, sometimes instead of the Sunday evening service. In a few places a second Prayer Concert has been held.

As well as led prayers, three spells of prayer in small groups are featured.

Concerted prayer on a special theme originates in America. I adapted the concept for the BMS BiCentenary Year and it has proved to be a worthwhile idea. Prayer for world mission is a priority and in this way people are glad to be involved in it. Information for prayer has come from missionaries and from Youth Action Teams as well as from me.

I am able to provide notes and specimen programmes, or talk about Prayer Concerts, if any is interested in taking up the idea in their church or World Mission Link Group.

Leslie Gregory

Making the gospel liveable and relevant to all peoples everywhere. **John Wilson** continues his series based on the Great Commission.

ethnic discipling!

recently went back to Bron, one of the Lyon suburbs, where I had my first French pastorate. The service was late starting. It always had been but this once little irritation had now become a joy for me, as I watched old and young arriving on foot or relying on the irregular Sunday bus service.

The members of the congregation, with one exception, were not native to France, the majority coming from French-speaking Africa. The woman leading the service had only recently joined the church. She handed out some hand-written sheets of Lingala songs and we were away. Hand clapping, swaying, whooping and generally praising the Lord! This was a special moment for me to remember after three and a half years of trying to give identity to this refugee community.

When we were sent to the church I had been asked to try to make it an integrated community. With no other Protestant church in a town of 40,000 people it seemed a reasonable request.

It soon became obvious, through the comments of some of our sympathetic neighbours, that most white French people, like their British counterparts, are not at ease in a group where time-keeping is unimportant and other cultural norms are absent. Whilst the other Baptist church in Lyon also had an international congregation, the leadership and the ground rules were unmistakeably French.

I had previously assessed the Church Growth "Homogeneity principle" as incompatible with Christian faith. The idea of dividing Christ's body into racial groups is in itself abhorrent. Living and working with people from distinct ethnic origins however clarified my understanding of this principle.

When French (or English), is not your mother tongue but is the official language of government and learning, the language of former colonial power, why should you worship in it? If you have been displaced because of economic or political reasons and you are treated by your host country as a temporary visitor (even if that's for ten or 20 years) why should you be made to express your faith 'their way'? Of course, well educated and financially secure foreigners as well as the 'second generation' will adapt and integrate into national church communities; but we need to remember that never in the history of the world have so many people been so far from home. The majority are not there by simple choice. They have the right and the need to worship Christ in their own way, just as much as any Englishman does abroad!

Ethnic discipling is the opposite of 'ethnic cleansing'. Instead of getting rid of the other person's distinctiveness, we are accepting it as a dignified and worthy way of worship and Christian service.

If we look at Jesus' commission of

his disciples in Matthew 28 we will see that the discipling of nations of which he speaks ('ethnies' in Greek) is an encouragement to adapt our faith and worship so that all ethnic groups can live and express the gospel in their own cultural terms. This may seem self-evident at a cursory glance, but it is perhaps the hardest part of the Great Commission to put into practice.

Missionaries have been accused of imposing too much of their culture on to the gospel and this is a reason given by some for believing that the missionary era is now past. A look however at Britain today will indicate how little the armchair critics have thought through the issue. How many Baptist churches have more than one language service a Sunday? Are your buildings loaned out to other ethnic groups so that they can have a place to meet? What regular contact does your church have with non-native churches in your area? Ethnic mission is central to the Great Commission and most British Baptist churches are within a few miles of its practical outworking.

My mother used to belong to a group in Leeds where half the members were from a white middle-class Baptist church and the other half from a black church in a down-town area that is notorious for its problems. The group didn't realise all its objectives but a good level of sharing and encouragement came out of it. That is

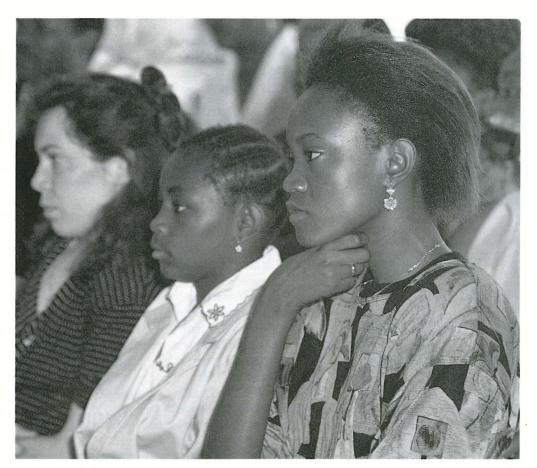
Ethinic mix in the church at Bron and in the market place.

where mission starts today.

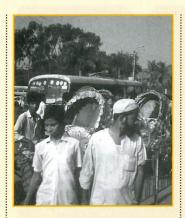
One of the encouraging signs about "Churches Together in England" is the presence of different ethnic churches. If we are going to see world wide mission accomplished within our generation, or any other for that matter, it will be through the nurturing and worth that we give to ethnic discipling. People don't have to be like us to be like Jesus! Don't expect them to come and feel at home in your church and culture. Jesus tells us to make the gospel liveable and relevant to all peoples everywhere even if they only live down the street. Variety and multi-culture is the form of the church of the future, not because we can't get on together, but because God has made us all different and we celebrate his creativity.

Questions

- **1** Do you think that a plurality of church culture is something to be encouraged? Explain your answer!
- 2 Do you know a church that is meeting a section of society that your local church doesn't meet? How are you encouraging them?
- **3** In the context of mission what do we mean by unity?







Triennial Assembly Bangladesh

From 10-12 January 1995 the Bangladesh Baptist Sangha (BBS) held its 18th Triennial Assembly. Over 350 delegates representing 250 congregations shared in two days of fellowship and discussion.

There are 211 churches and 39 'daughter' congregations within BBS. They have a membership of 11,662 representing a community of 24,083 which is about 25 per cent of the Christian community in the country.

In each of the eight BBS regions there is a senior pastor with oversight for churches and ministers. Some pastors travel many miles by boat, bicycle or on foot each Sunday to minister to the congregations in their charge.

This year the BBS elected Mr Michael Sushil Adhikari as President for a further three-year term. Mr Adhikari has served the Sangha for 35 years as President and on Saturday 25 February 1995 over 1000 people gathered to pay their respects. Church and community leaders spoke of their friendship with Mr Adhikari over the years and how he had so often been an encouragement to them. Mr Adhikari was accompanied by his wife and two daughters.

Friends of Grenfell

Jeremy Harding of the BBC, while researching for a programme in Zaire, has met up with a group of young people at Basoko who have dedicated themselves to the memory of BMS pioneer, George Grenfell.

"I was impressed by the young representatives of this club," he said. "I was taken to the cemetery where Grenfell is buried and shown the miserable state of the place, although Grenfell's tombstone is in good repair."

The club, which calls itself "Les Amis du Revérend Pasteur Georges Grenfell", has Protestants, Catholics and Muslims within its membership. Its aim, apart from caring for the tomb, is to "complete the so far unachieved work of Grenfell."

Jeremy Harding, on a return visit to Zaire, has taken copies of some documents relating to Grenfell's life.



Bolobo revival

John and Rena Mellor, working at the International Centre for Evangelism in Kinshasa, Zaire, report the printing of a booklet.

It gives "an account of a revival that took place at Bolobo and the surrounding region in 1935 as UK Baptists agreed to the request of missionaries who worked there and prayed.

"The booklet is an edition in Lingala of articles written for the Missionary Herald in 1935-36. It's like a taste of heaven to read these accounts of every section of

church life being transformed; many testimonies of God saving the most inveterate of sinners and even very old people who were totally committed to paganism till they felt the Spirit of God move through their communities."

They then go on to ask **m**/s readers "to pray, to intercede with God for this booklet to be used by him to bring about another revival. There is a very great need for it - please may all readers believe this without going into details and pray much for it, please. God bless you."

They are hoping to distribute 1,000 to 2,000 copies.

Sponsored swim

Members of Golborne Baptist Junior Church near Warrington have been thinking about water and its importance in our lives. They were also concerned about people overseas who have unclean sources of water and felt they wanted to do something about it. So they held a sponsored swim and raised £83.50 for a water project.

The ages of the Junior Church members range from three to 14 years and even the little ones got involved. In all around 25 youngsters got wet!

The money will be used to support the work of Chris and Alison Rudall in Nepal. Chris is a water engineer in charge of water supplies and sanitation in and around the village of Takum near Pokhara. He is advising on the construction of school toilets in nine villages, providing the expertise while the local communities dig the pits and carry the stone, sand and cement.

We are always pleased to receive gifts from young people

who have undertaken special fund-raising events, like Golborne Junior Church's sponsored swim. It is an effective way of putting into practice God's love for people all over the world. Thank you, Golborne, for your support.

Centenary

The Centenary celebrations at Christian Medical College, Ludhiana, reached a grand climax with the Annual Convocation for nursing and medical graduates on 24 March, Founder's Day. The Chief Guest was His Excellency Lt Gen B K N Chhibber, Governor of the Punjab. His real interest and ready participation made this a fitting and memorable occasion.

The day started with a service which included thanksgiving and reflection on the past, seeking God's guidance for the future and an act of rededication.

The people taking part represented the many facets of the work of Ludhiana and included those who had served in the past, overseas links, the governing body as well as present staff and students.

The Bishop of Delhi, the Rt Rev Pritam Santram said that proclaiming the Kingdom of God and healing the sick are the inseparable two sides of the coin of Christ's commission. He quoted, "Freely you have received, freely give" and asked, "Are we really listening to what Christ says?" His challenge was to move into the next century listening to those words and being prepared to do something new in his service.

For the week before Founder's Day, there was a programme, mostly of an academic nature, when seminars and lectures were given by present and past staff members and visitors. The

College of Nursing hosted a student nurses' programme attended by 20 schools of nursing in the Punjab.

The students presented a production of "Joseph and his Amazing Technicolor Dreamcoat" and the play "Love from a Stranger."

Many visitors, overseas staff who had served in the past and CMC alumni who are now scattered throughout India and elsewhere, joined the celebrations. They expressed their debt of gratitude for the high quality of training they received in Ludhiana.

608 million Blbles

The United Bible Societies (UBS) report that 608,664,925 Bibles and parts of the Bible were distributed around the world in 1994. Yet this is nowhere near meeting the demand.

John Erikson, UBS General Secretary warned of a "growing gap" between those who were receiving copies and those who were not. The world's growing population means that the impressive publishing figures are not a reason to feel complacent.

"In a world of five billion people, it is our mandate to reach every person with the Word of God," Mr Erikson said.

He recognised the need to reach people who could not read or did not wish to read. "We must not be limited to ink-print scriptures," he said, pointing out a new interest in audio scriptures.

The UBS report speaks of increasing numbers of Bibles being printed at the Amity Printing Press in Nanjing, China. Amity will soon be able to print two and a quarter million Bibles each year.

A growing church

"How many of you would like to deal with the problems of a growing church?" ask David and Yvonne Wheeler, in Albania.

"We are in a time of tremendous growth and the challenge is to keep up with it. Children are coming to the Lord and adults too. Their rate of personal growth is astounding."

They tell the story of Elton, a young man in the Bible Class who "found the Lord a few weeks ago.

"He told his Muslim parents and his mother and sister came to the Billy Graham relay meetings. Elton helped another five enquirers find the Lord Jesus and he is living on top of the world."

The Bible Class, run by David Wheeler for the 20 to 35 year age group, aims to complete an overview of the Bible in nine months as part of a three year training programme in the church.



"How would you guide new believers through the Bible, bearing in mind that they have never even held a Bible before?" David asks. "The programme means doing Joshua in one week!"

Elton is a law student and when David suggested they miss out Leviticus he was so disappointed he decided to study it on his own.



With the Leprosy Mission Land Rover at Didcot

Leprosy

A campaign by The Leprosy Mission to bring the disease under control worldwide by the year 2000 has received encouragement from British Baptists.

At the start of the mission's 12-week Countdown Challenge one of two Land Rovers, commissioned to travel throughout England to promote the campaign, visited Baptist House at Didcot.

Reg Harvey, BMS General Director, and David Coffey, BUGB Secretary, spoke with the campaign's travelling co-ordinators, Ray Burnish and David Middlebrook.

The Leprosy Mission has strong links with the BMS. BMS doctors Mark and Andrea Hotchkin are seconded to the mission in Conakry, Guinea, and the BMS supports Chandraghona Christian Hospital and Leprosy Centre in Bangladesh.

The Countdown Challenge, launched in Westminster Abbey in March, aims to encourage supporters to spend 12 hours during its 12-week run to raise funds.

It is part of the mission's fiveyear Countdown to Cure campaign, which seeks to widen support and increase its income by ú10 million over the five years to enable every sufferer to receive treatment by the turn of the century.

CHECK OUT

JUNE 1995

ARRIVALS

Valerie Hamilton
from Bangladesh
Carole Whitmee
from India
Isobel Strang
from Nepal
Glyn and Gill Jones
from Albania
Prema Tennekoon
from Albania
Stuart and Joyce Filby
from Belgium
Stan and Maureen Porter
from Brazil
Owen and Deanna Clark
from Zaire
Steve and Pam Seymour

from Zimbabwe **DEPARTURES**

Derek and Joanna Punchard
to Brazil
Chris and Mairi Burnett
to Albania
Betsy and Saverio Guarna
to Albania
Stuart and Joyce Filby
to Belgium
Gerry Myhil
to Brazil
Margaret Swires
to Brazil

VISITS

Derek Rumbol to Central African Republic and Zaire David Martin to Belgium

ACKNOWLEDGEMENTS LEGACIES

Brooking, Mrs 250.00
Hide, M K 500.00
Johnson, Mrs Nellie 115.42
Munson, Mrs Daphne Ann 25.55
Rundle, Miss Alice Maud Soper, Revd Eric F 150.00
Thomson, Mrs Kathleen E Turnbull, Miss Mary 50.59
TOTAL 6.991.56

ANONYMOUS GIFTS

Brixham	60.00
CAF Vouchers (4)	220.00
Cardiff/Newport	10.00
Charities Trust	21.85
Cheshire	5.00
Dartford	25.00
ondon.	5.00
lorthampton	10.00
lorwich	5.00
Portsmouth	5.00
Retired Pastor	10.00
Southampton	15.00
Vestbury on Trym	20.00
OTAL	411.85

order form

World mission in the 1990s is exciting, invigorating, and challenging. And you are part of this every time you pick up the *m/*₂. magazine, read it, use it as a stimulus for prayer, and stay up to date. From a recent survey here's what other readers have said about the *m/*₂:

"I feel the magazine presents a superb image, very professional yet caring and Christian."

"I enjoy reading the **m/**. I learn far more about the needs of people in other parts of the world and then am more able to appreciate the various ministries being carried out by our missionaries. Names become more familiar and prayer becomes more meaningful."

"The more one learns of those persons prepared to give up all for the Gospel's sake, the more one feels the necessity to become a more effective local witness for Jesus."

how to order

- **1** Place your annual order through your church magazine secretary and receive your copy post- free at £5.00 for 10 issues.
- **2** If you are not part of a church with a magazine secretary order direct from us at BMS. A year's subscription to **m**/₂ costs £9.40, post-paid. Simply complete and return this form with a cheque for £9.40 to the address below.

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Address		
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Please return this form to Janet Keys, BMS PO Box 49 Baptist House 129 Broadway Didcot Oxon OX11 8XA Cheques should be made payable to the Baptist Missionary Society. BMS is a registered charity



Action Cards are sponsored by the BMS, BUGB, Christians Aware, Church of Scotland, Methodist Church DSR and the United Reformed. Church. To obtain a set of cards please contact: The Methodist Church, Division of Social Responsibility, 1 Central Buildings, London SW1H 9NH

World environment day

Three years ago this month, world leaders met in Rio de Janeiro for the United Nations Conference on Environment and Development (UNCED) - otherwise known as The Earth Summit. It sought to influence popular thinking and public policies to combat pollution and waste, to arrest the loss of resources, to improve the quality of life, and to promote sustainable development.

Many of our concerns about the environment are not global but local - about the air we breathe, the transport we use, the waste we recycle, the parks we enjoy. This was realised when UNCED adopted Agenda 21, to continue work on the environment by the UN, national governments, community organisations and local authorities.

By 1996 local authorities should have undertaken a consultative process with local residents, businesses and local organisations to formulate Agenda 21.

To mark World Environment Day (5 June) send this month's card to the leader of your local authority at the County or Town Hall (address in the local telephone directory or library) enquiring what arrangements are being made to follow up the Earth Summit by developing local Agenda 21.

Ask if they have undertaken an environmental audit to establish what measures would be appropriate to promote sustainability, and how the Council ensures that environmental concerns are properly taken into account in decision making.

Environmental strategies could cover energy conservation, recycling, reducing pollution, environmental education, transport, planning, open spaces, waste reduction, environmental and consumer protection, purchasing and resource use.

call to prayer

Supplementing the BMS 1995 Prayer Guide. Week numbers correspond to those in the Prayer Guide copies of which can be obtained from BMS price 60p (inc p&p).

Week 23

June 4-10

Bangladesh: Church work

Give thanks that the long overdue consultation between the Bangladesh Baptist Sangha, BMS and the Liebenzeller Mission (German partners) eventually took place at the end of April. This was an important meeting to plan for the extension and strengthening of the Christian church in Bangladesh. Pray for wisdom as plans and decisions are implemented, and relationships consolidated.

Listening God thank you for making us ask for making us put our prayers into words so that we can understand what you want from us especially in a place like Bangladesh where the church is so small and another religion so strong; may our prayerful words for Bangladesh match your will for the millions

Week 24

in that country.

June 11-17

Brazil: Paraná

Paraná state is in the southern part of Brazil, where, generally life is not so hard and underdeveloped as it is in other regions. Curitiba, the capital, is an ever expanding city, and recently suffered much damage in heavy rain storms.

Keith and Barbara Hodges work in the Seminary where Keith is Dean and Head of the Old Testament Dept. Recently he wrote: "Life at the Seminary continues in good shape. Thanks to some special financial input by BMS, we have been able to employ a qualified pedagogist to help technically in raising the teaching standard of the Seminary, which is an answer to prayer, and we are very grateful to the Society for making this essential service a reality. This means I am able to concentrate on my own special input, and spend more time with the students and in the classroom... We have just received an intake of 54 new students for the theology course."

Week 25

June 18-24

El Salvador

Although the situation is still strained with the two separate bodies ABES (El Salvador Baptist Association) and FEBES (El Salvador Baptist Federation) holding separate assemblies and showing little sign of reconciliation there are glimmers of hope.

SEBLA is a new Baptist Seminary set up after the forced closure of the existing Seminary by ABES. It rents a new building but is using the same staff. It is now in the process of training 50 pastors and lay pastors, and David Quinney-Mee runs one of the courses.

Women's work is also continuing, as the women's organisation has it's own autonomy. Rachel Quinney-Mee is helping in this work.

Week 26

June 25-July 1

Thailand

At the Bangkok Institute of Theology, where Geoff and Chris Bland are working, students will have just come to the end of their long summer break and another term will have begun. The students will have used this long break to visit their families (something they can only do once or twice a year if they come from the north of the country) and all the students will have had a "church placement" to gain work experience. This may have been in Bangkok or in a village.

Give thanks also that Angus and Carol MacNeill have completed Modules 3 and 4 at the Language School. This means that now they should know all there is to know about reading and writing the Thai script. They write: "We did take heart the other day when reading from the book of Daniel, to note that Daniel and his friends had a three year course in Babylonian language and literature to complete before beginning work in the King's palace."

Week 27

July 2-8

Zaire: Development

Owen and Deanna Clark tell of a trip they made from Kinshasa to Lokela to encourage a new CBFZ group at Nkasi Mwela. "It meant a lot of spadework remaking the eroded sandy road, and took ten hours to cover 50 miles. There remained two canoe journeys, separated by a mile or two on foot, and a steep hill to climb. We arrived at one in the morning! Once there, however, we met up with groups coming in from Lokela, Manzonzi, Yongo and elsewhere on foot or by canoe,

including their choirs and a festive spirit prevailed."

Praise God that in spite of all these difficulties Zairian Christians are still eager to meet together for worship and teaching. But so much more could be done if the roads were passable. Goods and services could reach the people who so desperately need them.

Week 28

July 9 - 15

India: CBCNI

All the states of the Indian Union except for the four states of South India are within the boundaries of the Church of North India, which means it covers 80 per cent of the area and 75 per cent of the population of India. As well as Hindi and English, nine regional languages and six major tribal languages are in use here. All the cultural differences of India's people are to be found within the CNI with congregations dispersed throughout the cities, villages and towns.

The CNI has brought together six major denominations, amongst them, the Baptists. Sambalpur diocese and Cuttack diocese both have bishops of Baptist origin: pray especially for thse two men, Revd D K Mohanty and Revd L Tandy.

Pray that within this union each uniting church will see its own identity as being not the whole but a part of the common identity.

As well as its strengths the union has had its own problems, and it has been a great challenge to reconcile these different convictions, castes, regions and language groups in a unified Church.

Pray for these Christians in India as they search for an Indian Christian identity.



SELECT a sunny place, prepare the soil, sow the seeds from the packet, water regularly, weed occasionally and within a few months you'll have a colourful display or a bumper crop.

And if things don't go as planned, it's only a minor irritation. If the harvest is poor, you can pop out to the shops and buy something instead.

But for many people in Albania, Zaire, Brazil or Nepal it's not that easy. No crop often means nothing to eat. And there are so many possible reasons for a failed harvest.

That's where Operation Agri and BMS are making the difference. Working with partner churches in developing countries, they're helping local people to reap good rewards for their labours.

Good crops.

Sustainable harvests.

Year after year.

This year's joint Harvest Appeal will help them to sow good seed in a richer soil to give them a brighter future.

The joint Operation Agri BMS

Harvest Appeal



Plan your part in the appeal with a special resources pack available next month. Phone Christine Neilson on 01235 512077 for an order form

Prayer Concert

- Want to pray for world mission?
- Want to do something a bit different? But not gimmicky?
- Want to pray in large groups and small?
- With young and old?
- Want the prayer situations to come alive somehow?

If that is how you feel, why not try a Prayer Concert?

What is a Prayer Concert?

At its simplest it's a cross between a concert and a prayer meeting, but much more and much less. Take out the spectator bits, the 'us' and 'them' feeling. Take out any boredom factor which might creep in, and any one person monopolising the meeting. Inject into it instead a sense of participation, of living mission, of colour, light and sound, of music, voices, heartfelt cries and a joining together of hopes, requests, and an insight into the heart of God.

So the meeting has a programme of worship, meditation, learning and prayer -



the prayer usually interspersed in three or four sections around a theme. The information for prayer can come from a whole variety of sources: missionaries

themselves, prayer letters, BMS Co-Ordinators, Youth Action Teams and, of course, the Missionary Herald!

Leslie Gregory BMS Co-Ordinator for the South and West of England has been arranging and participating in Prayer



Concerts since 1992. His recipe is simple: Bring together people who are concerned for world mission, some musicians and worship songs, information from

mission situations (pictorially as well as verbally), a congenial meeting place, and you have the ingredients for a Prayer Concert.

Leslie goes on to say, "I have done this in over 30 churches from Canterbury to Saltash, and Banbury to the Isle of Wight during the past three years. Sometimes it has been on a week night, sometimes instead of the usual Sunday evening service. In a few places a second Prayer Concert has been held."

Resources for prayer

Resources for prayer available from BMS

graphical area and aspect of work that BMS is involved in. Every church should automatically receive a copy in time for January 1. But if you have mislaid yours, or would like an individual copy, contact us here at BMS. Cost 60p to cover postage and packing.

Praying with Missionaries a wall chart containing photographs of all serving BMS missionaries. This is a good companion for the Prayer Guide.

Prayer Letters Available on request for an individual missionary or missionary couple or for a continent when you will receive all the prayer letters for missionaries working there. Supplied free, but a donation to cover printing costs and postage is appreciated.

Prayer Cards available for most BMS missionaries. A simple colour photo of the missionary or missionaries and family set on a card with a map of their location and a Scripture text chosen by the missionaries themselves. This can be placed on shelves or notice boards at home or at church as a constant reminder to pray for those known personally to you or those for whom you feel a special prayer burden.

Praying with God's People

by David Pountain.

A book of prayers and meditations, most of which were written especially for BMS. Excellent for both public and private use, to help Christians feel part of the world church. £4.99.

Worldwide This is the BMS monthly prayer tape. It is a 15 minute programme provided free but designed to keep you informed with up-to-date news, features of different aspects of mission and stimulating interviews with missionaries. It also comes complete with prayer notes. A 29p stamp is appreciated to cover postage.

Other resources

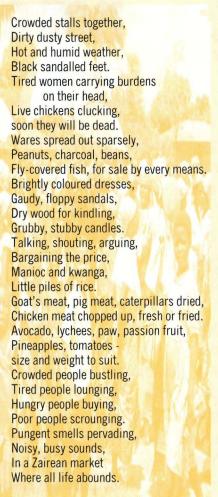
Operation World by Patrick Johnstone, published by OM Publishing. It is an attempt to survey the world and portray its spiritual needs. It is a prayer manual and a lot, lot more. Written as a yearbook, each day gives a topic (usually a country) for prayer, with information on area, population, people groups, religion and specific needs. Accompanied by graphs, maps and statistical data.

Also a version for children You can change the world by Jill Johnstone.

Learning the language of prayer by Joyce Huggett is a book for those new to praying or those who would like to have a refresher course. It draws on Joyce Huggett's own experience in learning Greek as a new arrival to living in Cyprus. And so the book looks at 'Learning the alphabet', 'Basic vocabulary' and 'Finding a tutor'. Learning the language of prayer is designed in 'bite-sized pieces as material to be prayed' and is by no means a theological text book. Price £9.99, published by the Bible Reading Fellowship.

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African market



Peter Tongeman from 'Glimpses of Zaire' written whilst in Zaire to lead missionary retreats. Peter Tongeman is this year's President of the Baptist Union of Great Britain.

NO ANSWER REQUIRED

Have you heard the story about a missionary who received a letter from a little girl whose Sunday School class had been asked to write to missionaries? Evidently this class has been told how busy missionaries were. So her letter simply said:

Dear Revd Harris, We are praying for you. We are not expecting an answer.

t's not been entirely quiet on the CBFZ compound. For a start there are the background noises. These begin with a cock crowing loudly apparently announcing, like the Psalmist (57:8). "I will awake the dawn." And the rest of us too! Only his timing is a bit optimistic.

A little later the gentleman newly moved in downstairs begins to chant his prayers. This awakens his wife, who joins in. I sleepwalk to the sitting-room and lie down on the sofa. Soon the rufous scrip robins begin to warble loudly on the verandah. Day finally breaks and our parrot, James, belatedly joins the dawn chorus. With great gusto he runs through his repertoire of greetings, sayings, bits of nursery rhymes, snatches of songs, whistling, cawing, coughing and sneezing. I give up the unequal struggle and put the kettle on.

Exercise, mug of tea, QT, shower and shave, during which time vehicles are beginning to move. Pastor Mengi's elder son revs up his father's double-cabin Toyota truck and drives it round to the front. Providing he can get it to start, that is. If not, all the kids turn out, very chic in their white tops and navy blue, and pushstart it. They all pile in, father appears, brief-case in hand, and drives them to school in his way to ECZ (Church of Christ in Zaire). Likewise the gentleman downstairs takes his five children to school in his car. They are amongst the lucky ones. A recent headline claimed that 75 per cent of Zairian children are not in school.

Other vehicles are on the move, mainly Land Rovers - Dr Motingea's red one, the general run-around blue one, Steve's short base, Malela's old white one and Mama Ditina's gleaming new white one. That's what's known as brand loyalty! Not the quietest of vehicles, they come and go all day. When Toko, the gardener, starts his petrol-powered lawn-mower all conversation in the vicinity comes to halt.

not entirely quiet

Owen Clarke continues his series of articles on every day life in Zaire

Malela, incidentally, our protocol chap, has had one or two ups and downs recently. His guardian angel seems to have been off duty. Set down near where he lives at Kingasani late one night, after an airport trip, he was immediately surrounded by armed men. They relieved him of his jacket, belt, shoes, money and documents. They let him go home in shirt and trousers.

Then, the other day, whilst downtown, he called for help on his Motorola and Steve went to his aid. There was confusion at first as to whether he had run over a cat, known locally as a pouss, or hit a two-wheeled handcart, known as a poussepousse. It proved to be the latter. It had spun round and knocked over the



fellow pushing it. A crowd had gathered and were berating Malela in an unfriendly manner.

Some gendarmes came to the rescue by letting him drive them, with the cart pusher, to the gendarmerie. The injured party claimed that every bone in his body had been broken and that, in any case, he hadn't eaten yet that day. Some food was procured, but the gendarmes advised opening a dossier and having him X-rayed. Several hours later, X-rays taken from various angles had failed to detect any broken bones. It remained to settle the bills for the X-rays, the gendarmerie dossier and, of course, the personal expenses of the kindly gendarmes. All of which came to a tidy sum - at least the cat lovers can rest assured that no cat was involved.

By late afternoon the background noises are reduced to the domestic variety. The family downstairs begin to chant their evening prayers. They're apparently into spiritual combat, though at times it sounds litkeit's getting a bit physical. There was spiritual combat on Mount Carmel but there it was the opposition that made the noise. Elijah chivvied them no end about the racket they were making. When it was his turn he first doused everything with water so that no one could say a match had been struck. Then he said simply, "This is your affair, Lord, not mine. Let 'em have it!" And he did the heavy artillery! Elijah won hands down. That, of course, was real faith. There are a lot of substitutes about, but the genuine article is not so easy to come by.

Dear mh.

"We want someone exciting. We are definitely not interested in anyone over 50."

Reading the piece in the March Mh on "Choosing a Link-Up missionary" reminds us that as a Baptist family we are a very disparate bunch of folk.

I wonder what experiences of missionaries this church had that made them decide that once you get to 50 your aren't exciting?

By the same post as the March Mh we receive some information on the "International Journal of Frontier Missions," published by the International Sutedent Leaders Coalition for Frontier Missions.

"The Journal seeks to promote intergenerational dialogue between senior and junior mission leaders, cultivating an international fraternity of thought in the development of frontier missiology and advocating completion of world evangelisation by AD 2000.

May we all cultivate a fraternity of thought on the completion of The Great Commission. Perhaps, lovingly, one could ask churches to believe that there are many people in Christian work who are still exciting, right up to the end of their days. It all depends on keeping one's spirit young by living and burning for a vision. May all Link Churches pray for their link missionaries to stay exciting as they themselves live for a vision of a world won for Christ.

Yours in his love and service John Mellor Kinshasa, Zaire

waves

A personal and independent look at prayer by **Alan Hubbard**



everal times a year, I find myself driving around the one-way system of Bedford. Sooner or later I get stopped at a set of traffic lights, beside which stands a larger than life statue of John Bunyan, who wrote 'Pilgrim's Progress'. The statue stands on the actual site of the prison where Bunyan was kept many years and where he wrote the book.

These days as I pass the statue, I often think of the lady in Bedford who very kindly sent a card to Terry Waite of a stained glass window, illustrating a scene taken from Pilgrim's Progress, whilst he was held prisoner in Lebanon.

During the time that Terry Waite was held captive, I, like many people, said a quick prayer whenever he came to mind. The warehouse where I worked had a large quantity of newspaper photographs of him stuck to a cupboard door which everyone had to pass continually. These were put up as a prayer reminder. I know that every morning, all warehouse staff gathered for prayer, which included prayer for his release.

I must admit that in my prayers and thoughts on the subject, two ideas kept coming back: one, "Why bother? All these other Christians are praying, I do not need to, my prayers will not count anything with God." Two, "This is a major problem, he will be lucky if he is ever released. He's got as much chance as the Berlin wall being knocked down," ie: lack of trust in God. Now, I very much believe that such ideas are from Satan to put me/us off praying or to make us feel our prayers are ineffective. They are not ineffective!

An old man, walking along a beach at dawn, noticed a young man ahead of him picking up starfish and throwing them into the sea. Catching up with the young man, he asked what he was doing. "The starfish will die if they are still on the beach when the sun gets on them with its mid-morning heat" came the reply. "But the beach goes on for miles, and there are millions of starfish," countered the old man. "How can your efforts make any difference?"The young man looked at the starfish in his hand and then threw it to safety in the waves. "It makes a difference to this one," he said.

Alan Hubbard worships at Wokingham Baptist Church where he is the Prayer Encourager.



Children's Project 1995 DEKA BANGLADESH

In response to many requests, we now have an annual project especially for children up to the age of 12!

'Deka Bangladesh', is the BMS Children's Project for 1995. The Project is to help the children at the School for the Blind in Dhaka, Bangladesh. Through 'Deka Bangladesh', British children have the opportunity to help raise £4,000 towards the upkeep of the school.

Send for a free 24 page project booklet, with stories, games and Bible-based activities and a poster.

> Please send me the project materials for Deka Bangladesh

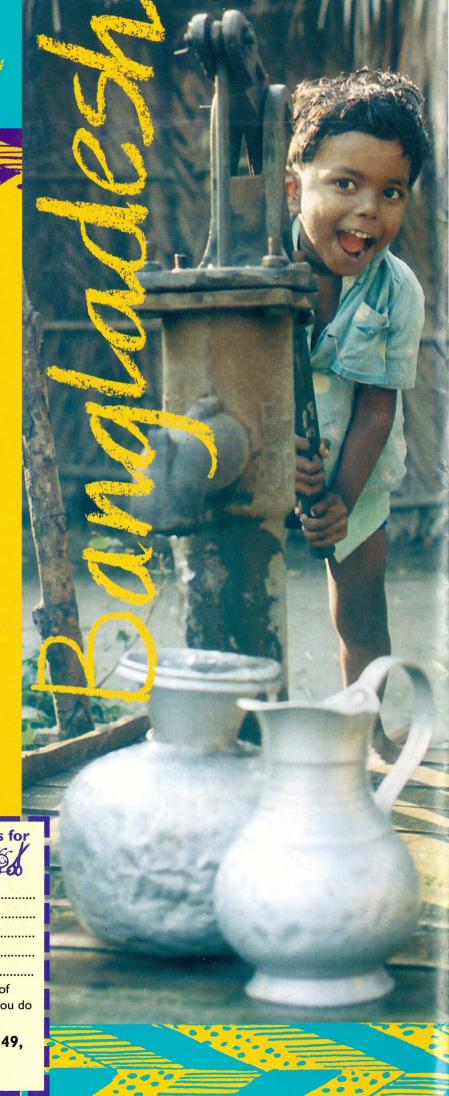
Address

Church.....

We will add you to the mailing list to receive news of future materials for children. Please tick the box if you do not wish to receive this

Baptist Missionary Society, PO Box 49, Didcot, Oxon OXII 8XA

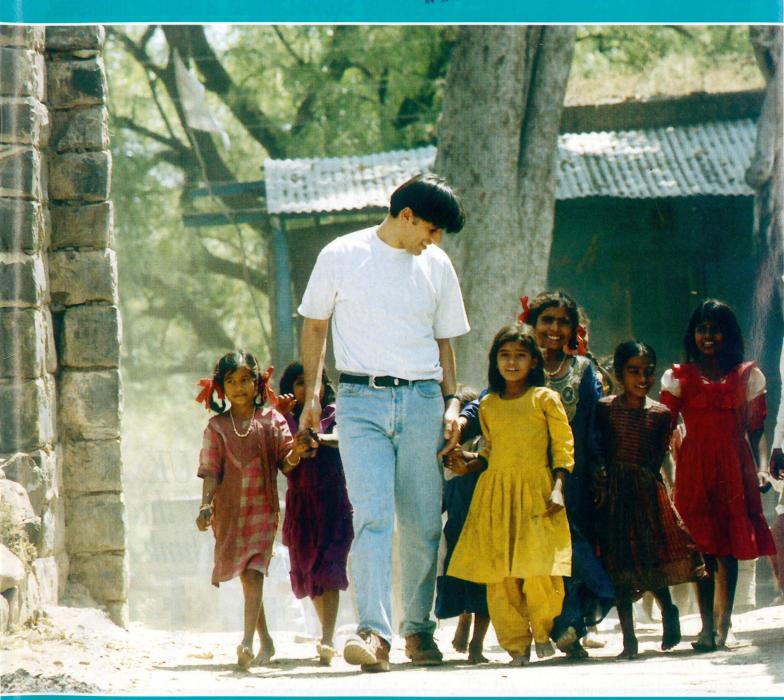
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Travellin' Man: Steve Chalke moving out of the comfort zone



Out of the comfort zone: television presenter Steve Chalke, a Baptist minister, challenges the notion that we can't do much as foreign tourists to make an impact on the poverty we see.

The hidden face of tourism:
Missionary Jacqui Wells tells of a spark of hope for the victims of tourism's lust for pleasure.

Rough guide to Jamaica: Six BMS Action Team members find another side to the holiday dream isle



Challenge UK: L Three nations united, in the form of three young people, challenge Britain's youth to Think Mission.

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Postage and packing for overseas subscribers is on the rate applicable to their location.



mh. editorial

It's holiday time: time to get away, time to forget work, to get away from it all, to relax. But do we leave everything behind? Can Christians leave everything behind? What about our faith? Surely we can't shed that like a winter coat left in the wardrobe throughout the summer months. So what does it mean to be a Christian on holiday?

For over 200 years Baptists in Britain, through the BMS, have committed themselves to world mission. Now many of the places we've learned about, prayed for, sent missionaries to are within the reach of tourists. Members of our churches are taking holidays in places like India, Nepal, Sri Lanka and Thailand. Should they merely be looking at the sights? Or is it possible to encourage the small Christian communities in these countries by sharing worship, even if we don't understand the language, deepening our understanding of their situation and committing ourselves to prayer which is more focused? It means so much to small Christian groups to see Christians from other countries. It reminds them, surrounded so often by majorities who profess another faith, that they are part of a large world-wide Church.

There are other questions which we need to ask. Some of them are explored this month. What is the demand for more and more overseas holidays doing to the areas we visit? Catering for the tourist so easily destroys local communities and makes people dependent upon the hotel trade and entertainment industries. In some situations gambling, drug dealing, prostitution and child pornography are on the increase, catering for the tastes of some western visitors. Here Christians have a responsibility, by their life style, to show the love and concern of Christ to everyone. Like Christ let's go out to meet and respect the local people, not just see them as photo opportunities.

Countries once visited only by missionaries now attract tourists in search of the sun. Christians among them face challenges for which they are not prepared. Mark Rudall talks to Steve Chalke about stepping...

outof the CG (C)



teve Chalke is an ideas man. So full of new ideas is he that even the world outside the Baptist ministry has noticed his string of colourful initiatives and thrust him into the role of media clergyman. But although innovation may be a watchword for Steve, his roots lie firmly in the attitudes of Jesus and he is always ready to discuss ethical questions arising in our changing world.

As the Two Thirds world chases the Dollar so tourism has become an economic lifesaver to the extent that a country like Thailand, once mysterious as 'Siam', is mysterious no longer, its rural poverty and urban prostitution on view to all. Now boasting one of the world's finest tourist airlines, its airport in Bangkok is so like Gatwick that it can almost make missionaries feel homesick.

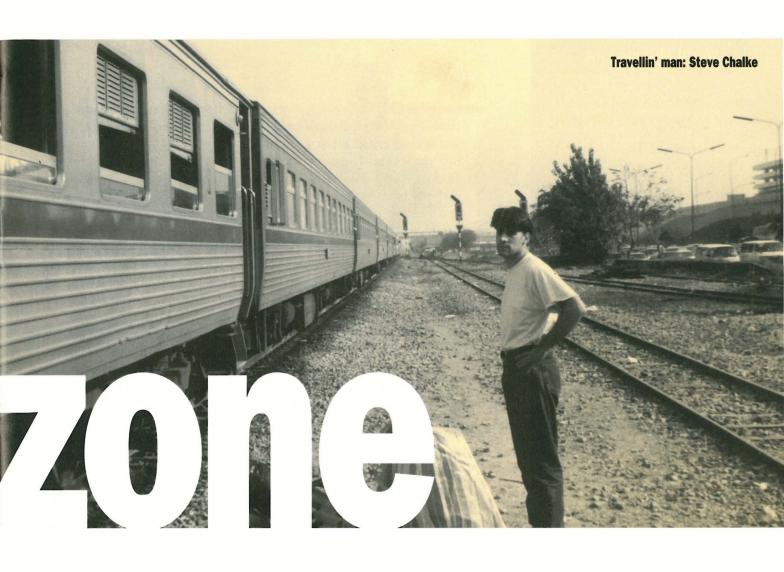
The same is true of other formerly inaccessible places in the Third World and the result is that lands where there is still grinding poverty, rampant AIDS or other horrors are now open to the 'been there, seen that, done that' mentality of the package holiday maker. Holiday makers are often attracted to sun and sea resorts in places like Bulgaria, the Gambia and even as far away as South East Asia by the cheap packages on offer.

But whether we are kiss-me-quick tourists or of the more serious, sometimes slightly disdainful, ruck-sacked traveller class, what we might see in India, Africa or Latin America is exactly the same. We will see the poverty of the street child or the young mother driven to prostitution by hunger and we may or may not

allow such visions to change us. Steve has an explanation for why Christians can find this sort of sight so difficult:

"When, in the New Testament letter of James we're told to take care of the poor man who turns up at the door we can meet that need," he says. "But the problem with the package holiday – jetting into India to the wonderful golden beaches of Goa, is that the tourist is likely to arrive first of all in a sprawling city like Bombay where there are six million homeless people. There is nothing one person on their own can do to meet that need.

"Jet travel lands global poverty on our doorsteps in a way we can't possibly take in. It has a numbing effect and eventually one of two things happens. You either ignore it and become



blasé about it or you become guiltridden about the whole thing.

"We often ask ourselves, when we see someone in need, 'What do I do about it?'. That's a typical response for we live in an individualistic society which is all about ME and what I do about anything," says Steve. "However, what the single 'I' can do is always very limited. What 'we' can do together as members of society is a lot more and I believe that the individualism dominating our society is one of the greatest barriers to our meeting need in others.

"It's important that we broaden our response to the needs we become aware of, and we can do that by contributing to organisations whose systems of care may ultimately prevent others from getting into the same kind of position. So while it may be true that individually I can't respond to the human need I'm seeing, corporately we can begin to make a difference".

Tourism can be a force for good. Steve says he has known people return from abroad and start to support charities that can make a difference for those they saw living in poverty.

"It can also open Christian eyes to people of other religious traditions. To meet Muslims and Hindus who seem to display incredible passion and love for humanity can break down the prejudices that many Christian people hardly know they have.

"That's wholesome but can create a problem for the Christian. When we think simply that all Muslims or Hindus are outside the fold and

continues on page 6

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World Mission Link

With a number of missionaries taking leave of absence or coming to the end of their service with BMS the post bag has had many enquiries from churches -

Our Link-Up missionary is not returning overseas in the foreseeable future and I've been asked by the Church Meeting to find out how we get a new Link-Up missionary.

- or As our Link-Up missionary has come to the end of their service with the BMS I am writing to ask if the Caring family can be new Link-Up missionary.
- or I'm very concerned that you have still not arranged for our Link-Up group to have a new Link-Up missionary. It's many weeks now since our missionary went on leave of absence.

If your Link-Up group is changing its Link-Up missionary here's how it works.

- 1 The World Mission Link Organiser will write to the Contact person of the Link-Up group, explain what is happening and also start the process for choosing a new Link-Up.
- 2 So missionaries are not overloaded and a Link-Up can be arranged with all those groups who ask for one we limit the number of Link-Up per missionary. This means we sometimes have to say a missionary is not able to accept any further Link-Ups.
- 3 Arranging a new Link-Up takes time. The churches in the group need to meet and agree; the missionary requested has to be contacted and agree.

If your church is in a Link-Up group without a Link-Up missionary get in touch with the Contact person for the group, and ask them what is happening.

If the delay seems to be with the churches offer your Contact person some help to move things along.

If the delay appears to be at Didcot BMS Headquarters, we don't mind if you write in to ask why everything has gone quiet. We'll do our best to provide you with answers.

There are Link-Up groups needing missionaries and missionaries able to accept more Link-Ups. While it is process involving many people it should still be possible for it to completed in a matter of weeks, not months.

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therefore going to hell that's - well, sort of comfortable. When we meet one who is honestly struggling to find God, we want to hang on to our exclusive belief that Jesus is the way and the truth, but then it becomes harder to deal with the Muslim and the Hindu. But these experiences help us learn to respect people, to listen to them and to think out our own position based on points of realism rather than second-hand, passed-on theories about what they believe and what they're like".

Recently returned from making a new 'Christmas Cracker' video in Bangkok, where he saw victims of Thailand's sex-tourism industry, Steve Chalke is aware, too, of the evils of the tourism revolution. He draws attention, though to exploitation of another kind:

"Walking through one of the big Indian markets my wife and I once saw dresses on sale for around 40 rupees (about 80p). We knew that in Britain we would see the same garments – not just similar, but the same – on sale for £40. So who's making the money? This kind of thing raises questions about exploitation, sweat shops and so on, but the same questions are faced every day not just by tourists but by shoppers who go no further than Croydon High Street. TV too, as well as the jet aeroplane, has shrunk the world and we all know that these things are issues to be faced honestly.

Two Chalke initiatives, Oasis Trust and Christmas Cracker, are both heavily involved in overseas ministry borne partly of Steve's desire to give purpose and vision to young Christians, and also because he is a visionary himself. Something of a prophet in the global village, his personal response to what he saw when visiting India for the first time has, with the help of other Christians, made a dramatic difference to the lives of many poor people around the world.

Global poverty: You either ignore it and become blasé about it or you become guilt-ridden about the whole thing.



hidden face of tourism

Thailand boasts the largest sex industry in the world. Jacqui Wells holds a banner of hope over the tragic story about the victims of tourism's lust for pleasure

he holiday programmes on British television paint a very good picture and are brilliant in their description of the country of Thailand. Thailand has everything to offer the tourist and the spectacular natural beauty is there for all to see and admire.

Like...

- Spectacular mountain ranges which just seem to go on for ever.
- Waterfalls with white water rush ing and cascading over rocks.
- White sandy beaches lined with coconut palms.
- Clear blue sea where the water is so warm.
- The splendour of the ancient cities like Ayutthaya and Sukhothi.
- Temples, where the hands of very skilled artisans have produced so much beauty to behold. And there is plenty for the tourist to do, like...
- Walking in the mountains.
- Riding the back of elephants.
- White water rafting.
- Bamboo rafting.
- Snorkelling and scuba diving.

- Wind surfing and water skiing.
- Playing golf on beautifully land scaped courses.
- Visiting botanical gardens, orchid and butterfly farms.
- A chance to acquire the best sun tan you've ever had.
- Opportunities to see Thai dancing and the chance to appreciate the beauty of Thai classical music. However, behind all of this breath taking natural beauty there is a tragic story.

Thailand boasts the largest sex industry in the world. Whatever your sexual persuasion might be, your sexual need or appetite could be satisfied. That's reality.

In Bangkok, in the red-light area, nothing is hidden. On both sides of the street where tourists are invited to buy Thai handicrafts you will find the bars, night clubs and massage parlours. Men wait outside the bars to invite you in. Once you are in you can see live sex shows, erotic dancing and striptease, homosexual and lesbian acts. It's embarrassing to walk through this area because the men at

continues on page 8

continued from page 7

the bars are insistent and they find it hard to understand that you are not interested. After all you look just the same as so many of the 'tourists' who come to Thailand just for this. Moreover, the people you see disappearing into the bars look to be very respectable Western people... just like you!

Some of the men and women in the bars, massage parlours and brothels work as prostitutes. Tourists come especially to visit the brothels and they pay the agreed price to sleep with a prostitute. But, of course, there is another price to be paid. Thailand is now facing an AIDS epidemic. The incidence of HIV infection is high and more and more cases are being reported.

In the hospitals, the temples and in hospices people are dying of AIDS every day. Men and women working in the sex industry are at high risk and, obviously, the people who frequent the brothels are playing with fire!

A wonderful holiday in Thailand could end up in disaster because the person becomes infected with the HIV virus. And all of this goes on in Bangkok but the sad thing is that all of this is mirrored all over Thailand,



Above and opposite: Sex indus-

try is no

respecter
of persons even innocents children and
victims
opposite
below:
Bangkok
centre for a
sex indus-

try

especially in towns and cities.

Paedophiles are also attracted to Thailand. In Bangkok there are places where the tourist or foreigner living in Thailand can pick up a boy or girl, sometimes as young as five, and sexually abuse them or take pornographic photographs... or both.

In the north west of Thailand, my work takes me to the mountains because I teach among the women of the Karen Tribe. I meet men and women from nearly all the tribal groups in the NW of Thailand. The Hill Tribe women are particularly beautiful and are, therefore, at great risk.

Unscrupulous men from the towns and cities come to the mountains with the intention of luring some of these girls away. They are very clever! They deceive the parents of the young girls by offering employment in the city.

Their offers are attractive and they promise that their daughters will receive a good salary working as maids, restaurant workers or shop assistants. Some parents, taken in by these plausible stories, allow their children to go away with these men, receiving four thousand baht as an advance payment. But what they do

Dying for someone to care

Malee and her older sister are two Alahs girls from Burma who were kidnapped. A friend invited them to work in Thailand near the border town of Mesai but it was all a trick.

They were both sold and forced to work as prostitutes in a brothel near Bangkok. No one really knows what they had to endure but both were desperate to escape. But how?

Malee thought of a way; she simply jumped from the fifth floor of the building where she was living. People saw her jump and heard her cries of pain as she hit the ground. She broke her leg and was badly bruised and shaken - but she had escaped.

People came to help, the authorities became involved and other girls, including Malee's sister, were rescued from the brothel.

After hospital treatment they were helped by a Thai lady, who has given her life to help girls like Malee and her sister. These two stayed together in the emergency home in Bangkok. They were transferred to the New Life Centre in Chiang Mai and Malee began a new life with her sister. But Malee's sister became ill and died.

It wasn't AIDS but she died quite suddenly.

Malee, naturally very sad, felt she needed to get away and got a job in a Bankok restaurant. All was going well until she became ill. Now Malee is dying. She found she is HIV positive and is showing symptoms of AIDS.

Malee is now back in Chiang
Mai living in the NLC's fourth
home which is a hospice. She is
safe now and she knows that she
will be loved and cared for there.



not know is that they may never see their daughters again.

Others, however, who are addicted to opium or heroin know exactly what they are doing because the girls end up working in brothels all over the country. They are forced to work as prostitutes and if they refuse, they are raped until they comply.

These brothels are not usually frequented by foreign tourists but by Thai men. The girls have no freedom, they have to stay until their debt is paid but in the few years working as prostitutes their lives are destroyed and the traumas they face are

unspeakable.

Often they end up dead - another victim of AIDS.

The Prime Minister of Thailand and his government ministers have promised to stamp out child prostitution and the abuse of children. The Thai authorities carry out raids on brothels, girls are rescued and brothel owners are sometimes arrested.

The Thai government and other aid agencies are active in AIDS education programmes to warn people about the dangers of casual sex and drug abuse but while this is good, the problem is enormous.

The Christian church is involved and very concerned. A group working in Bangkok in the red light area aims to help girls working in the bars.

The Thailand Baptist Missionary Fellowship, of which BMS is a part, works hard to help. In Chiang Mai four houses make up the New Life Centre which was opened in 1987 in response to the moral danger faced by so many Hill Tribe girls.

Now over 120 girls study at the centre; the majority had no opportunity to study as children. They work in the evening and during the day they have handicrafts training.

Some who have graduated from the NLC have gone on to commercial college or vocational college to study dressmaking or typing. Others have gone on to Bible college or have found employment in the city. Some have returned home and are now married with families.

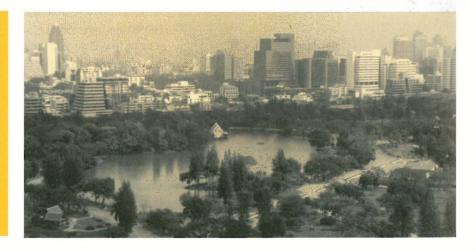
Although the NLC work is just like a drop falling into a bucket, girls have been given the opportunity to enjoy a new life, having been rescued from a life of forced prostitution.

However, not all the stories have happy endings. NLC is now caring for six girls who are HIV positive and showing signs of AIDS in a hospice home which opened in January.

How can I help?

This year's BMS Young People's Project, Sawadee, is raising money to help girls in the NLC and the BMS has already given a grant to help the health project for Hill Tribe people. These projects specialise in AIDS education in the languages of all the six major Hill Tribe groups.

If you want to become involved in Jacqui's work, please pray and write to her to encourage her. If you would like to pray regularly, and would like to receive Jacqui's prayer letter, telephone Beverly Wilson at BMS Didcot (01235 512077). ●



what the brochures didn't say

Margaret Swires, working in Natal, Brazil reflects on the Tourist Industry there.



Above: Margaret Swires Below: Beach paradise at Natal

razil has its glossy holiday brochures, just like anywhere else, seeking to promote an idyllic dream of golden beaches, palm trees, and rides on 100 foot sand dunes set against the background of the azure blue Atlantic. Christian and non-Christian alike open the pages and are lured by its beguiling charm. For the Brazilian Christian a holiday can be a chance to taste what is normally denied: a night at a show, drinking at the bar, going dancing. After all, away from home, what other eyes don't see, their hearts can't condemn.

The tourist industry, here, as elsewhere, does provide a lot of work for people. Those employed in the hotel industry might be underpaid, but at least they have a job for which they are grateful. Whilst sunbathing on the beach, just in ten minutes, it is not unusual to count as many as 20 people approach selling their wares. One does not have to venture out to the shopping centres. Here food, jewellery, hats, T-shirts, tablecloths, icecream and hammocks are all brought to you.

But that is an acceptable face. Lurking beneath is something more sinister. The tourist industry offers you anything you desire including male, female, teenager and child prostitution. Hiding behind the hotels and rows of good houses, hidden in the sand dunes, down the back street are beggars, and people for whom poverty in all grades down to the worst you can imagine, live. They are society's outcastes, the maimed, and mentally

retarded, or those for whom living this way has caused undernourishment and exposure to disease so that their bodies are covered with open sores

The tourist who frequents the bar or the betting office can also see poverty not just in those who are unemployed, but in those who have a job. A high percentage of working men, once their pay packet is in their pocket, will leave their place of work and go straight to the betting office. Here a large part of their earnings will be placed on the 'dead cert' that wasn't. The disappointment from this will cause these men to stagger into the nearest bar, only to return home some hours later with a negligible amount in their pockets. This in turn forces women, who would otherwise wish to stay at home, out to work to compensate.

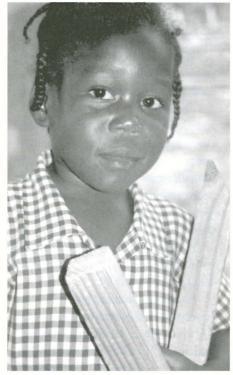
The astute tourist might even be aware of the children, usually boys aged around four to eleven who do the rounds of the streets knocking on doors, begging for money. They may be aware of those same children crying because they have not got anything to take home; or of others sleeping on the streets, which is better than returning home to be beaten because the takings were poor that day.

Beggars. Street children. Drunks. Pimps. Con men. Probably not what you want to be seeing or having anything to do with when you go on holiday.

But then again some of these people never have the chance even to have a holiday. •



rough guide to Jamaica





The 28:19 Action
Team comprising Jo
Bunn, Hazel Prigent,
Andrea Roberts,
Robert Beamish,
Brian Leitch and
Rhodri Walters spent
six months on the
Caribbean dream
island which could
easily have been a
nightmare

amaica, the jewel of the Caribbean, sugary white sands, blue waters, cool green mountains and shimmering waterfalls. Christopher Columbus described the emerald isle as "the fairest land mine eyes have ever seen". It's the third largest island in the Caribbean and the most famous; thousands of sun seeking holiday makers descent on the beaches each year making the most of luxurious facilities and exquisite surroundings. It doesn't matter if it is a romantic holiday for two or a fun packed activity holiday for the family, Jamaica has it all!

Jamaica has a long and vibrant history that has resulted in a rich cultural heritage. Over the centuries people have come from all over the Globe and stayed producing a people that fits the country's motto of "Out of

many, one people". As you travel around this mountainous country you see the influence of the settlers from Africa, Spain and Britain in the art and craft, architecture and cuisine.

Sadly for many this so-called dream isle doesn't exist. Scratch below the surface and many hidden problems quickly blur the almost heavenly image that the western world has thrust upon this island. Leave the hotel or the rigorously protected tourist spot and a whole new Jamaica comes to light a Jamaica which is as much a third world country as many in Africa or South America where many of the people are in a constant battle for survival, with poor living conditions and ever increasing levels of violence.

Walk through the streets of the main urban areas and you will observe a totally different way of life where it is a survival of the fittest mentality or on some occasions the survival of the most treacherous.

Since independence, politics have played a huge role in Jamaican society. Political parties sometimes use unscrupulous methods to gain voters. Areas of Downtown Kingston are strongholds for the two main political parties, The Jamaican Labour Party (JLP) and The People's National Party (PNP) which is currently in

continues on page 12

continued from page 11

power, making political allegiance a potential life or death situation.

During election time voters who are thought to be wavering in their choice are controlled by threats of violence which are ruthlessly carried out; there were 800 murders during the 1982 election.

There is now tension between the different areas as some are seen to get preferential treatment in terms of housing and general infrastructure.

People in the "garrison communities" of Downtown Kingston live in fear for their lives; some have been killed as they walked from their house to their outside toilet or slain in the streets.

Many are senseless revenge killings as the desire for political power gets out of hand, or drug-related as rival gangs try to control an area, with young people used as assassins in return for cheap drugs or for the sense of power.

The Action Team's hosts protected them from the worst of these areas but not from the uncensored and graphic news coverage of the violence, deprivation and unsanitary conditions. Rob and Rhod worked in the midst of this for two months at a church in the area. Gangs idly hung around street corners, the bored youngsters trying to prove their selfworth by carrying knives and other weapons.

Previous
page: One
of the
children
helped by
the team.
Action
team
evangelism
on the
road.
Right:

Happy face after an Action Team activity opposite:

Street scenes from downtown Kingston



While working at the church with a nursery school in progress one day, a gun battle erupted outside in the street. Many Jamaicans feel uncomfortable venturing off the main street in this area with an ineffective police force suffering from low morale, who seemed to have little desire to get involved and prevent the gang "wars".

Despite this the team found, even in the roughest areas, people were pleasant with a desire to talk, even though at times they only wanted to beg.

It would have been strange for Jamaicans in these areas to see white people for any length of time and the novelty and curiosity gave a good opportunity for the team to talk and witness.

By contrast, the small rural community of Robin's River in Westmoreland lacked even the low level of services in city areas, with a sporadic electricity supply, rain or river water as the only drinking supply and the almost total lack of transport. The 30 dwellings were inhabited by farmers, trying to grow enough food for the family and fighting a daily struggle to find the money to send the children to school. Although education is free, transport and food are not provided.

It was into this situation that Jo and Brian were put to work in a newly opened nursery school and to relieve a woman who had taken it upon herself with no official support to build a church in the village.

They found it encouraging to see how God worked through the woman and two other Christians and also to see the interest that the community had in hearing the gospel as the people looked for a better life for themselves and their children and an escape from poverty.

The lush green hills that surrounded the areas provided excellent cover to grow "ganja" (marijuana) to the point of neglecting other work but the villagers were often duped by profit seeking middlemen and so received very little or no money from their "crop".

The team were offered more drugs in one day at a tourist area than at any other time in their stay.

The expressive and lively Jamaican people are demonstrative in worship and churches are ablaze with colour. Jamaican Christians look smart whatever the occasion with hats for women and ties for men, a contrast to the

Many murders are senseless revenge killings as the desire for political power gets out of hand, or drug-related as rival gangs try to control an area, with young people used as assassins in return for cheap drugs.

team's more relaxed style. Children are expected to be seen and not heard during the three-hour services. Lively choruses are repeated time and time again on loud sound systems so you often hear a church before you see it.

The team found the congregation involvement encouraging with their shouts of "Praise the Lord" and "Amen", but this could sometimes appear mechanical.

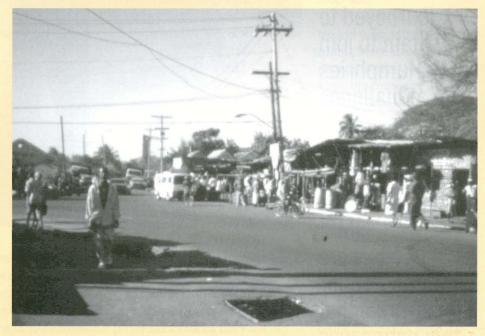
The Church is trying to move with the times, stemming the use of the King James Bible, which is still used a lot in youth work although isn't well understood.

While Jamaica is an island of beautiful scenery from the stunning sunsets of the west coast to the rolling hills of the Blue Mountains, people don't live on beaches drinking coconut rum and they do struggle to survive. Although the team might only have made a glancing impression on the Jamaican people, the real effect was on the lives of the team members. They returned to Britain realising how much God has given them in material possessions and in family life.

All the memories are good, even of the hard times, and they know how much more prepared they are for serous Christian service.

Brian Leitch collated the thoughts of his Action Team colleagues for this report.





rough guide to Call Call Call

mh. 1995 July/August 13

Fresh from the paradise holiday island of Jamaica and the sundrenched land of Zimbabwe Karen Francis and Martin Samangaya journeyed to Britain to join Nick Humphries on a Challenge UK, ten-month pilot mission **Action Team** pioneered by the BMS. They were unprepared for the surprise that this nation was in desperate need of a mission of spiritual mercy from abroad... **Richard Wells** interrupted their national tour.

challenge

he greatest shock for visitors Karen Francis and Martin
Samangaya as they stepped out of their planes on to
British soil should have been the thermal climatic contrast

It is cold in January. Very cold.

That and a creeping awareness of the thousands of miles separating them from home for the next ten months might well have propelled them speedily towards the Heathrow departures

But if they suffered from cold extremities or home-sickness the two travellers seemed to credit this with as much importance as a penguin would a brochure for a package tour to the Sahara.

The real shock for them, as they prepared for the task ahead, was that there appeared among Britain's youth an arrogance about God that was foreign to them. Questions about God's existence and their doubts about the relevance of the Bible in the 1990s became the focus of attention for these two visitors in mission.

Back home, says Martin, a 22-year-old field school



worker with Scripture Union in Zimbabwe, the young people he knew lived with the acceptance of God's existence. People in his country grow up believing in a powerful spiritual force; the evangelistic challenge is to convince them to accept Jesus as the only prayer mediator and not their ancestral spirits.

Karen (21), whose home country of Jamaica was built on a strong missionary tradition, had risen through the ranks in a strong, secure Christian youth culture, becoming secretary and then vice-president of her church youth group.

This graduate in business administration, born again at the age of 14, had understandably carried an image of Britain as a Christian country, a role-model for the world.

Both were unprepared for the cynicism and ignorance among youngsters they met.

But spiritual scepticism was no stranger to Nick Humphries, the British member of the three-member team. The 21-year-old



computer science diploma graduate from Burgess Hill had lived with it through his school days and into college life at Brighton.

Thrown into a BMS mission experiment, these three different characters were expected to communicate with young people at schools, youth groups and churches through drama, song and straight talk about the meaning of life, the universe and...world mission.

Experimental Challenge UK was making its initial, tentative steps into "mission

in reverse", the result of a conviction that young people in Britain needed motivating in world mission.

John Passmore, one of the project's architects, said: "We realised that if we wanted to inspire youth in world mission, a great way was to bring young people to Britain from abroad. Linking

it was in its gestation.

"Young people's roots are not so deep here," says Karen. "It's hard to talk to people who don't want to know. It's because of young people's concentration span. They don't want someone to sit and talk to them for an hour and a half.

"You can play games then

even taking part in a youth conference.

Their red Montego, has taken them more than 6,000 miles from Scotland to the north of England, Buckinghamshire, Wales, the south west, East Anglia, London, Oxford and back up north.

Living together in anything from a caravan to smart suburban homes, the trio have had to learn to co-exist peaceably, "although we don't always see eye-to-eye," admits Nick. Change in their outlook on life was inevitable.

"I've become more flexible and open-minded," admits Martin, qualities he intends to take with him into a nursing course on which he has been accepted in Leeds.

Karen, who challenged her natural shyness by preaching her first sermon – a 15-minute talk on stewardship – discovered that talking to youngsters was not as difficult as she feared.

"I've never done anything like this before," says Karen. "I've certainly been brought out of myself."

Nick grew accustomed to taking a step back from his partners, more popular with youngsters because of their backgrounds, and has added patience and consideration to his attributes.

There is a first time for everything, and whatever they learned travelling as the first Challenge UK team, one new experience will stay with them – it was the first time Karen and Martin had ever seen snow.



them with someone from this country gave a balance to the team, making it a truly multi-national action team."

Between the excitement of drawing board creativity a couple of years ago and reality in the cold light of a wintry January 1995, a full-time co-ordinator had been selected, the multi-national team recruited and a target set: Tour Britain, aim to meet 10,000 young people and give them a taste for world mission.

But it was to prove a bigger challenge at its birth than have a group discussion but you can't teach the Bible; they don't like to be told 'this is from the Bible'. But you can take a story out of the Bible, be creative with it, make it fun and dramatise it. That's OK."

A typical week might embrace leading an informal meeting of a small group of young Christians, presentations during a church service, evangelism on the streets, visiting schools to lead discussions during religious education lessons, taking a school assembly and Believers' Baptism pushes us all the time to face the world with the challenge of a missionary God, says **John Wilson** in the sixth in his series about the 'going' of the Gospel

plunged into the trinity!

he midday sun bore into our heads as we left the shade of the trees to gather by the river for the Easter Sunday baptisms. As the pastor asked a long list of detailed and personal questions, some buffaloes swam into the area where those who were going to be baptised were standing. Fortunately the name of the Father, the Son and the Holy Spirit was pronounced before their curiosity disrupted the long awaited plunge!

This scene in central India might reflect our idea of early Christian practice better than the well tiled, nicely heated pools that are found in many British Baptist churches. I suppose a few believers might have had the use of a Roman bath, which could in turn justify installing a jacuzzi in the church! But it did make me stop and think when I came to plunge the first new Christian that I knew in France. The tried and tested method was the largest inflatable paddling pool sold by the hyper-market. Again it was Easter Sunday and the person went down into the water, only this time it was ducks instead of buffaloes that swam around us. Being only painted ones I suppose I could have asked a lot more questions that I did!

Baptism! Yes that's the Greek word we use! It somehow makes it all much

Opposite:

The joy of a public expression of faith in believers baptism more respectable. But when Jesus told his disciples to "Go", he told them to make disciples by plunging people into God's name. Of course discipleship means more than getting wet but according to Jesus it does begin there. Discipleship involves going in over your head. Our commitment to God isn't signified by some aesthetic ritual act. Conversion to God in Christ is first and foremost headlong. When we've taken the plunge then we can set about putting into practice everything else he has commanded.

Believers' Baptism is the mark of a missionary church. Such a church is looking outward. Whilst recognising the grace of God to all those who are born into Christian families, it does not favour its children over those born to non-Christian parents. God's grace is for all, but it can only be fully entered into and explored by those who, through an awakened and repentant heart, give themselves fully into the Christ covenant. The cutting edge of mission is kept alive when each individual is asked to decide for him or herself whether she wants to be a disciple of Jesus.

In Britain such 'evangelical' thinking is so commonplace, that the baptismal sign is in danger of being masked. It never really troubled me that in all the Baptist churches to which I belonged in Britain, baptism was not a major issue. Baptism had become an elastic concept where some amount of water and some sort of confession had been made sometime in the life of the believer. This is regarded on the whole as sufficient for church membership.

Open membership came into Baptist life about 180 years ago when the Union of General and Particular Baptists took place. With the passing of time the pungency of the issues involved have faded. It was something of an awakening for me to find that this debate is very much alive and real for French Baptists. A similar union is forming between the open membership churches of the Eglise Libre and the closed membership of the Baptists. Most of my fellow French pastors cannot begin to contemplate open membership as being true to Baptist convictions.

Mission is the issue in question. When the sharp cutting edge of discipleship is moulded into a rite by which one enters 'the church' we have moved from the dynamic of the baptismal act to a christendom which determines its own perameters. Baptism is our point of meeting with the mission of God to an unsaved world and it is also our point of commission to join in His work just the

way Jesus did. I'm not divorcing baptism from church membership; on the contrary I'm wanting to define the church by the baptismal sign of discipleship.

Believers' Baptism guards us from seeing the church as our sphere of service, it pushes us all the time to face the world with the challenge of a missionary God. We baptise in the name of the Father, the Son and the Holy Spirit, and not in the name of the one or the other, because it is precisely this revelation of a triune God that makes us aware of His mission to man. This Creating, Accompanying and Enabling God gives us Life.

Baptism is much less a take it or leave it option for me now that I'm working somewhere where it's not the expected or even an acceptable thing. Perhaps the free and easy attitude of many British Baptist churches is because they are looking to share the already available sheep in a very large evangelical pen. Perhaps we could do better service to the whole church by showing them how to go fishing in the world. The Catholic church in France has seen a significant turn-around in the last ten years with four times as many adult 'baptisms'. Baptists don't always need to follow, sometimes they can show the way. Discipleship begins for us when someone is ready for being plunged into the trinity...!

Questions

- 4 What is the baptismal practice in your church?
- 2 In your fellowship would you say that baptism is seen foremost as a mark of "discipleship" or as a mark of "belonging"?
- 3 Does it matter whether church membership is 'open' or 'closed'? What importance would you give to the question and why?



Calendar 1996

New for 1996! The BMS 1996 Calendar has many new features including larger colour photos (one per month), new easy to follow diary format, space to act as a prayer reminder, and central wire binding for extra stay-flat qualities. Now in a new size it will fit neatly on your kitchen or office wall or church notice board. As ever it features people and places around the world where BMS is working and witnessing alongside national Christians.

Buy one for yourself and one for a friend. Better still, buy ten or more and get 10 percent discount.



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This month's picture of a tribal woman from India reminds us that all over the world, tribal peoples are struggling to retain their identity and even to survive.

In Burma (Myanmar), the Karen tribe has been fighting for an independent state since independence from Britain in 1948. For 40 years there has been a steady trickle of refugees crossing into Thailand to join the Thai Karen. In recent months a Karen Buddhist faction has broken away from the majority Christian group to align itself with the military government. Increased fighting has encouraged a flood of refugees into Thailand where there are now over 84,000 living in camps stretching many kilometres southwards along the border from Mae Hong Song in the north. But they are not safe. Gangs of Karen Buddhists from Burma, on the orders of the government, are crossing into the camps to kidnap or behead Karen leaders. Back in Burma they face torture and death.

At the end of March, a convoy of five lorries carrying food to camps in the Mae Sariang area of Thailand was ambushed. One Thai driver was ordered out of his cab, tied up and shot dead. His truck was then set on fire. The four other drivers managed

to turn their trucks round and escape.

Something like 50,000 Karen are trapped in Burma where, it is reported, chemical weapons and even nerve gas are being used against them

"The Burmese government will use every kind of force, and terror, to suppress the minority groups who protest about the lack of democracy, justice and human rights," explained one observer.

ACTION: Write to your local MP or lobby the British Government calling for international protest against the Burmese government's actions. Pray for the Burmese Border Consortium and Christian churches in Thailand who are giving practical help.

Action Cards are sponsored by the BMS, BUGB, Christians Aware, Church of Scotland, Methodist Church DSR, and the United Reformed Church. To obtain a set of cards please contact: The Methodist Church, Division of social Responsibility 1 Central Buildings, London SW1H9NH



Legal recognition

The 5,000-strong Italian Baptist Union (IBU) is celebrating the grant of legal recognition by the government. This gives the 100 churches in the IBU legal recognition of marriage services and the right to provide pastoral care to hospital patients, prisoners and military personnel without cost to the state. It guarantees Baptists the right to opt out of Roman Catholic religious instruction in state schools and makes it possible for them to give information about their history and beliefs in school. Unlike other denominations which have negotiated agreements with the state, the IBU have refused to accept tax money which could have been theirs under Italy's unique statesponsored religious tax system through which taxpayers elect to donate a percentage to the church of their choice. The BMS has a partnership with the IBU, involving three missionary couples -David and Ann Macfarlane in Altamura, Chris and Sarah Mattock in Rancolfo and Mark and Claire Ord doing language studies in Perugia.

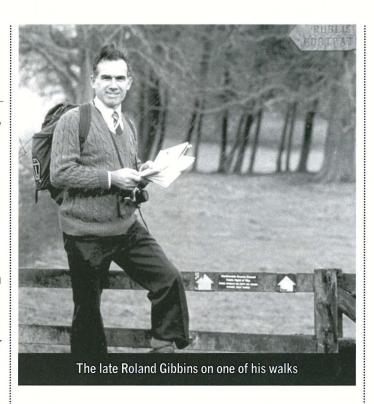
Cracking video

Supporters of Christmas Cracker, the joint Alpha and Oasis Trust Christmas fund-raising initiative for the developing world, are being challenged to make the news this year.

Once a week throughout December, church groups will be able to publish a newspaper to raise awareness of the world's poor and exploited and to act as a key to an extravaganza of fundraising activities. Resources, including a regular column by TV personality Steve Chalke, Cracker national director, will be available and to start the ball rolling, Steve has made a video - Set Them Free - about the exploitation of Thailand's young women and girls caught in the nation's sex tourism trade.



For more information, telephone Cracker's Birmingham centre on 0121 633 0873.



Cross country

A long-distance walk has been arranged in memory of former Baptist Men's Movement (BMM) president Roland Gibbins. The BMM Yorkshire regional commissioner, Frank Every, plans to walk from Coventry on September 5 and finish in Bournemouth two weeks later.

Roland, a keen walker, died in April 1994 shortly after his 1993/94 term of office ended and he had intended to do the walk on behalf of the BMM.

The aims of Frank's 203-mile walk are to attract publicity for the BMM and to raise funds for the movement but he says it will be a good evangelical outreach opportunity. Not only is he seeking hospitality on his route but he is offering to address meetings and conduct services. His route takes him through Leamington Spa, Stratford, Stow, Cheltenham, Stroud, Chippenham and Salisbury.

Cleansing

Violence is still casting a huge "black shadow" over life in El Salvador. Several vigilante groups have been formed dedicated to the clandestine execution of criminals.

One group, calling itself the "Black Shadow", is responsible for the murder of 17 alleged criminals since it was formed in December 1994.

The group began in the eastern province of San Miguel and is spreading to the neighbouring provinces. Its members are former soldiers and guerrillas acting as mercenaries.

Official statistics show that El Salvador is one of the most dangerous countries in the region with 9,000 murders in 1994.

BMS has one couple, David and Rachel Quinney Mee, working in El Salvador. They are based at the Lamb of God Church in Zacamil on the outskirts of the capital, San Salvador.

mh. 1995 July/August



Unreached parts

The Africa Evangelical Fellowship (AEF) has started a fresh initiative with the United Baptist Church of Mozambique to take the gospel to unreached parts in the north of the country.

Mozambique is one of the least evangelised countries in sub-Saharan africa, according to AEF deputy international director John Freeman; of the 240 local languages only nine have complete Bibles.

Three unreached people groups numbering five million stretch across the north of the country from the Malawian border to the Indian Ocean - the Yao, the Makonde and the Makua. Missionary work was opposed in the Portuguese colonial years by Roman Catholics and later impeded by 20 years of civil war.

Now the church is growing, the need for missionary help in leadership training and church-planting has become acute and AEF has responded to this need. The BMS has been involved in medical missionary work in Milange close to the Mozambique border with Malawi where Suzanne Roberts spent two years.

Carey Garnon

The former BMS national representative for Wales, the Revd Carey Garnon, died on May 4. Carey, who trained for the ministry at Bangor Baptist College, led churches at Ruhamah, Bridgend (1948-61) and Capel Gomer, Swansea (1961-79), taking responsibility for Bethesda, Swansea, in 1967. He joined BMS in October 1979 and took early retirement in April 1987 following a serious car accident in July 1985. He is survived by his widow, Marion, and son Tudor.



Projects soaring

Major BMS projects which have been active in 1994 and 1995 have raised more than £48,000.

The Moving Mountains project, which aims to fund medical. educational and development work in Nepal, has raised £36,794; the Sawadee project, helping women and girls at risk through Thailand's sex tourism industry exploitation has raised £5,501; the Deka Bangladesh project, resourcing a school for blind girls, has raised £722; the Green Light for Albania project, to provide transport for missionaries involved in evangelism and church planting, has raised £5,017.

Prayer support

Prayer supporters of BMS missionaries have donated almost £10,000 to maintain the vital prayer letter link operated free of charge from Baptist House at Didcot.

Earlier this year the BMS began to invite missionary prayer letter recipients to offer financial support to the work if they felt able and already more than 700 have responded.

The BMS had budgeted just over £4,000 to keep its prayer supporters in touch with missionaries through prayer letters but such has been the increase in interest this year that the cost is expected to exceed £17,000.

BMS Publicity Manager Richard Wells stressed the importance of keeping prayer supporters well informed. "Prayer is our lifeline and cutting back is just not an option," he said. "But we believe that God has provided the resources through his people and we're so grateful for this. It means we don't have to overspend and redirect resources that should be spent directly on the work of mission."

Lens mountain

Used spectacles are being donated in such quantities that the BMS is finding it difficult to see over the lens mountain. Glasses are normally used in medical missionary work in developing countries but because many opticians now operate a spectacle recycling scheme for the third world, there appears to be a glut.

Ludhiana

BMS President, Eric Watson, presided at a service of thanksgiving for 100 years of medical work at Ludhiana Christian Medical College and Hospital in North India.

The service, on 29 April, was held in the Chapel of the Royal Free Hospital London, where Ludhiana's founder, Dame Edith Brown, was trained. The preacher was the Revd Prebendary Peter Speck, Senior Chaplain at the Royal Free.

Prof Ruth Bowden, Edith Brown's great-niece, and Lionel Holmes, her great-great-nephew, also took part.

The main centenary celebrations were held at Ludhiana in March.

Ludhiana Christian Medical College (CMC) will be featured on a display stand at the Keswick Convention this year.

Rwanda and Burundi

Eleazar Ziherambere, secretary of the All Africa Baptist Fellowship, reporting on camps in Burundi containing refugees from Rwanda, says that while conditions are terrible "Baptists and other believers have a stronger faith and their love to God has increased.

"There greatest desire is for peace and to go back home to grow their own food instead of having to be fed," he said.
Eleazar comes from Rwanda where he was General Secretary of the Baptist Union.

Paul Montacute, Director of Baptist World Aid, met Baptists from Burundi whilst on a visit to Kenya. "All the killings in the camps has placed an extra burden on Baptist pastors ministering to Rwandan refugees in Zaire and Burundi," he reported. "Many relief agencies no longer provide for refugees in Zaire. Both Burundi and Rwanda continue to be in essential need of drugs.

"With the deteriorating situation in Burundi, BWAid is receiving more requests to help."

Baptist Churches in the UK have contributed to BWAid's efforts in the region either directly or through the BMS Relief Fund.

Lutheran 'explosion'

The Lutheran Church in Nicaragua, active in the country since the early 1980s, is growing at a record pace.

The church officially has 4,000 members but more than 10,000 people regularly participate in its 23 parishes.

The Lutheran Church began working in Nicaragua when some of its members accompanied refugees escaping neighbouring El Salvador's civil war.

BMS has a partnership with the Nicaragua Baptist Convention. BMS workers, Peter and Sheila Brewer are involved in theological education.

Ruschlikon

The last class to graduate from the International Baptist
Theological Seminary (IBTS) in Ruschlikon, 28 April, was also the largest. Nineteen students received degrees and diplomas.
Twelve graduates were from ten European countries. The other seven were from Ghana, South



Last graduation at Ruschlikon

Africa, Zambia and the US.

With this ceremony, 46 years of classes on the Ruschlikon campus above Lake Zurich have come to an end.

A few days later, the remaining students, and administration began to move to the new campus being prepared in Prague, Czech Republic.

Ebola killer

As Third World killers go, the Ebola virus is well down the list. But when the world's Press, radio and television discovered that it had systematically liquefied the internal organs of nearly 100 Zaireans, they hit the panic button.

Never before had so many journalists booked so many seats on so few flights at one go than when the Media Circus herded lemming-fashion for Kinshasa.

But in the week before their arrival, the BMS office in Zaire's capital became the centre of communication for news leaving the country for the BBC, the Daily Telegraph, Sunday Telegraph, The Times and The Independent.

The BMS's Steve and Elizabeth Allford suddenly became the most heard and quoted missionaries this year as journalists in London sought the latest news of Ebola victims over the BMS satellite telephone link to Kinshasa.

The problem was that Zaire's

telephone system is virtually nonexistent; no one could contact Kikwit, where the virus had developed, nor could anyone phone the government.

But as the Allfords will readily explain, measles has wiped out more children in Zaire than has the Ebola virus - the last epidemic killed 500 in Bolobo.

Throughout the Third World 40,000 children a day die from the lack of health-care, malnutrition or through a water borne disease.

Prayer call

A call for prayer has been made to combat the concern over an attempt by the Bulgarian authorities to stop a Baptist building project in the capital Sofia.

In February, after Baptists had started building work on a school, orphanage and church, the mayor and council of Sofia called a halt and tried to take back the land which had been leased to them and for which planning permission had been granted.

A torrent of protest from Christians around the world caused the authorities to postpone their decision. Since then they have referred the matter to a special Commission for Education and Culture.

The propaganda against the Baptists' project, is trying to convince Bulgaria that Baptists will influence the orphans in their charge.

Fear is also being spread that the close proximity of the project to two schools will result in the spread of Baptist influence.

If the authorities' decision goes against the Baptists, they will have to go to court to try to recover a refund of the money paid for the land.

CHECK OUT

JULY/AUGUST 1995

ARRIVALS

Sue Headlam from Bangladesh Geoff and Christine Bland from Thailand Corinna Woods from Nepal Chris and Mairi Burnett from Albania Neil and Ruth Abbott from France Philip and Rosemary Halliday from France Ian and Pauline Thomas from France John and Sue Wilson from France Chris and Sarah Mattock from Italy Janet Claxton from Zaire Brenda Early from Zaire

DEPARTURES

Philip and Rosemary Halliday to France lan and Pauline Thomas to France John and Sue Wilson to France Neil and Ruth Abbott to France Chris and Sarah Mattock to Italy Frank and Pegy Gouthwaite to Brazil David and Sheila Brown to Brazil Peter and Susan Cousins to Brazil Vince and Sadie MacDougallto Brazil Dave and Cath Meikle to Brazil Stuart and Georgie Christine to Brazil

Prema Tennekoon to Albania Carole Whitmee to India Tim and Caroline Trimble to Nepal Glyn and Frances Phillips to Nepal Andrew and Michelle Furber to Nepal Steve and Pam Seymour to Zimbabwe

VISITS

Reg Harvey to Argentina David Martin to Argentina, Brazil, Zaire and Angola Derek Rumbol to Zaire and Angola David and Sue Wilsonto Zaire

ACKNOWLEDGEMENTS

LEGACIES

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"The more one learns of those persons prepared to give up all for the Gospel's sake, the more one feels the necessity to become a more effective local witness for Jesus.

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Call to Prayer

Supplementing the BMS 1995 Prayer Guide. Week numbers correspond to those in the Prayer Guide copies of which can be obtained from BMS price 60p (inc p&p).

WEEK 29

July 16-22

Caribbean: Jamaica, Trinidad and Tobago, Guyana

The 1994/5 Jamaica Action Team are now back in the UK, and will have finished their tour of churches and schools following their work. Pray for them as they plan for their futures, some going to university, others deciding about jobs and careers. In October another Action Team will be going to Trinidad. Remember these young people as they seek to live out their faith in this new situation.

Two Trinidadian students Junior Ross and Ian Bobb will be starting next month at the United Theological College of the West Indies in Jamaica in preparation for the ministry.

The plans for UK Baptist ministers to spend up to three months working alongside pastors in Trinidad are still going ahead and one or two will be packing their bags in readiness at this time.

WEEK 30

July 23-29

Home Assignment

Home Assignment is an important time both for missionaries and for all those who are interested in their work, and who have given prayer support as well as for friends and family.

Pray for the missionaries on HA at the moment. There is often reverse culture-shock on coming home and time is needed to adjust to what was commonplace before. Missionaries on HA spend a lot of time travelling; pray for safety in travel. For those with families this may mean more time than usual away from their loved ones, which can be stressful for all concerned.

HA is also a time for forming new relationships. Pray for the Link-Up churches as they seek to welcome those whom they have prayed for and supported, that the time spent together with the missionary or missionary family will be utilised to the full.

In all the busyness of HA pray for spiritual refreshment that when the time comes to return to their overseas work, or to embark on a new area of service missionaries will feel equipped and able to take on whatever lies ahead.

WEEK 31

July 30 - August 5 Baptist Word Alliance

This week the BWA Congress is being held in Argentina, with the theme of "Christ: The Hope of the World!". Up to 10,000 people are expected.

The BMS has donated £20,000 to enable people who would otherwise not be able to afford to go

to attend. Pray for all participants, especially those for whom it is the first time outside their own country, that each person may both give and be ministered to

During the week various workshops will be taking place. Pray for Revd David Martin, Director of Operations who will be sharing the leadership of one of these workshops called 'Rich and poor in our global village' with David Groves, the Director of Australian Baptist World Aid. David Grainger, Principal of St Andrews Hall will be leading a workshop with Revd Paul Mortimore, Baptist Union Church Life Adviser on Non-book learning culture, and Paul is also involved in a seminar on discipling converts through prayer and worship, and 'assimilating new converts into congregational life.' David Coffey is also leading a workshop on using music in wor-

Pray for the incoming President Revd Fanini Nilson from Niteroi, Brazil who will be taking over from Knud Wümpelmann.

WEEK 32

August 6-12 Brazil: Mato Grosso and Mato Grosso do Sul

Mike and Jean Gardiner, working at the Seminary at Cuiabá write: "We praise God for 41 students enrolled, the highest number in the fifteen years that the Seminary has existed, and three times the number we first taught in Cuiabá four years ago. Inevitably, some have fallen by the wayside; many people here love to acquire qualifications, and some sign on with much enthusiasm but without much ability, or, more important, without any real call of God. But we now have about 34 firm students, and a very good teaching staff, which is very gratifying."

They also write: "Please keep up those prayers for us. We are no longer youngsters, as we bounce over appalling roads on a fourteen hour bus journey, as we teach and preach, dripping with perspiration, in temperatures of around 100°, as we struggle at the end of a long hot tiring day to express complex ideas in Portuguese, we just know that God is upholding us, and that we have so many faithful prayer partners."

WEEK 33

August 13-19 Sri Lanka

The political situation in Sri Lanka has become very strained again following the end of the cease-fire in May. The peace is an uneasy one. 74% of the country is Sinhalese, and only 20% Tamils. Of these only a small percentage align themselves to the main guerilla group, the Liberation Tigers of Tamil Eelam (known as Tamil Tigers).

In the church, however, there are more Tamils than Sinhalese people. Missionaries George and Betsy Lee rejoice that there is now a new openness amongst the Sinhalese people, and there are a number of classes being run for enquirers.

Peter and Margaret Goodall, former BMS workers in Sri Lanka returned there in May to work with the Church. They are going back to a fresh movement of the Holy Spirit. Church leaders have a renewed impetus to reach out and plant new churches instead of being introspective and waiting for people to come to them.

WEEK 34

August 20-26

Nicragua

Based in Managua, Peter and Sheila Brewer are working with

the Theological Education by Extension courses. Although they have had to revise their plans and proposals for some courses they are thankful that progress has been made towards establishing more extension courses, particularly in the marginalised coastal areas. The Atlantic Coast churches have been very supportive and enthusiastic in this. This is a year of transition. Pray for the setting up of centres at Bluefields and Corn Island, and for the recruitment and training of teachers at the various centres. However it will be a continuing struggle to get the extension programme properly organised and set up in time for 1996.

Revd Aliston Pérez has been commissioned to be missionary pastor in Puerto Cabezas in the Atlantic Region. Here he will be seeking to revive a church which was almost defunct, and to develop the work among the Miskito congregations. This is an exceptionally needy area, and he, and his wife and family need much prayer as they venture into this new work and difficult living conditions.

WEEK 35

August 27 - September 2 People in mission

Mission is not buildings, or organisations. It is not five year plans or institutions. Although these are helps, mission is first and foremost concerned with people. People, wherever they are, in all their various stages of need.

Pray for all those who are seeking to discern God's will for their lives, especially those who are considering service overseas, to listen to his voice, and to obey. Pray that other voices will not crowd out God's voice, and that others both in the home churches and at BMS will stand by these folk, and that both by prayer and

talk will come to know what is the right way ahead for them.

Eternal God
we thank you
that there are so many
in our churches
who are not content
just to listen to you word
but are intent upon

putting it into practice. Help them to understand how they are to work for you and in what place they should serve.

WEEK 36

September 3-9

Zaire: church

Owen and Deanna Clark just returned from Zaire write, "Our District team has been discussing for some time the possibility of organising a 'Portable School' with the help of one of our Kinshasa pastors, Pastor Loso, in co-operation with the Evangelism Resources Centre. Potential lay leaders from Mpasa, Mikonga, the islands, the fishing villages around Maluku and Kinkole, and now the Bateke plateau will come into Kinkole for two months training in pastoral oversight. The ER Centre will supply teaching materials dealing with Old and New Testaments, Doctrine, Preaching and so on, and will help with the necessary budget. Pastor Loso, Pastor Lombe at Kinkole and we ourselves will handle the teaching programme, and we hope to begin very shortly."

John and Rena Mellor are involved, amongst other things, with literature projects. The International Centre for Evangelism where they work has decided to publish 5000 copies of a booklet 'Congo Revival' about the revival in the 50s. They ask us to pray that this publication will be used to bring about another revival.

When the tourists flew in our island people metamorphosed into a grotesque carnival - a two week side show.

When the tourists flew in

our men put aside their fishing nets to become waiters our women became whores.

When the tourists flew in local food became scarce prices went up but our wages stayed low.

When the tourists flew in we could no longer go down to our beaches the hotel manager said, "Natives defile the sea-shore."

Hell, if we could tell them where we really want them to go!

Cecil Rajendra Malaysia (Penang Island)

Questions to ask

- 1 Do you think holidays are essential? Could you keep going without one? Is a change as good as a rest?
- 2 Can you remember your holidays as a child? Are they different from now? If so, in what ways?
- **3** How have different working practices led to different patterns of taking holidays?
- What are your priorities when choosing a holiday? What is your favourite kind of holiday? Where is your favourite destination?
- **5** Before you choose a holiday do you ask such questions as: what is the environmental impact of tourism on the area I want to visit? (eg reduction of water supply for local population); by travelling to this country am I supporting a repressive regime?; are people being forcibly resettled to make way for tourist developments?
- If money was no object where would you like to spend your holidays?
- 7 Should holidays and leisure time be tithed in the way that income is? As a Christian could you spend some of your holiday helping your local community, or con-



tributing to the community of your holiday destination?

8 Has anything you have read in this *mh*. made you rethink where you go for and what you do on your holidays?

Something to do

For those of you who travel abroad either for work, study, or holidays you may like to know that facilities are available via the Baptist Union to make contact with a local church or convention. If you would like to use this facility contact Maureen White at the Baptist Union of Great Britain, PO Box 44, Didcot, Oxon. Tel 01235 512077 and she will put you in touch with a local church (if the country concerned has published a directory) or if not, with the Convention or Union. Please note this is one of many things that Maureen does, and she does not have an established list as such. However she is more than happy to find out as much as she can for you in establishing contacts abroad.

Most popular tourist destinations in England

- 1 West Country including Scilly Isles
- 2 Southern
- 3 Yorkshire & Humberside
- 4 East Anglia
- 5 North West
- 6 South East
- 7 East Midlands
- 8 Heart of England
- 9 Cumbria
- 10 Northumbria
- 11 Greater London.

(Figures given by English Tourist Board)

Did you know that

- A British travel survey has revealed that the British public took 58 million holidays in 1994 - with more than two-thirds of them abroad
- Spain was the top destination for UK holiday makers, with Balearics, Canaries and France next in popularity.
- Total UK spending on holidays in 1994 rose by 13 per cent to a total of £15 billion.
- Travellers cheques are the most popular way of taking money abroad.

Developing countries are more and more using tourism as a 'quick fix' to earn foreign exchange.

Tourist receipts as % of exports Egypt 66.8% Jamaica 54.9% 42.8% Kenya Morocco 29.5% Tunisia 27.2% Mexico 19.9% Thailand 18.8% **Philippines** 15.0%

Figures arrived at from other figures given by World Tourism Organisation, and World Development Report, World Bank 1992, and quoted in the New Internationalist magazine, July 1993.

Who can afford to travel?

80% of all international travel is made up of nationals of just 20 countries.

Per capita spending on tourism

392.6
332.9
316.6
240.9
154.6
62.4
22.1
15.3
7.3
3.1
0.5
0.4

Figures quoted from World Tourism Organisation, and World Development Report, World Bank and quoted in New Internationalist magazine July 1993.



SELECT a sunny place, prepare the soil, sow the seeds from the packet, water regularly, weed occasionally and within a few months you'll have a colourful display or a bumper crop.

And if things don't go as planned, it's only a minor irritation. If the harvest is poor, you can pop out to the shops and buy something instead.

But for many people in Albania, Zaire, Brazil or Nepal it's not that easy. No crop often means nothing to eat. And there are so many possible reasons for a failed harvest.

That's where Operation Agri and BMS are making the difference. Working with partner churches in developing countries, they're helping local people to reap good rewards for their labours.

Good crops.

Sustainable harvests.

Year after year.

This year's joint Harvest Appeal will help them to sow good seed in a richer soil to give them a brighter future.

The joint Operation Agri BMS

Harvest Appeal



Plan your part in the appeal with a special resources pack available next month. Phone Christine Neilson on 01235 512077 for an order form

euro-bazaar

he holiday season has begun again. Tourists swamp the Belgium coast with their different cultures and their different languages.

From the south the French sweep in with their Renaults and their desire to be the suntanned champions of Northern Europe.

The Germans beat them to the best places on the beaches and pay the best prices to make sure that the locals keep them there.

Then there are the Dutch with their need to see as much of the world in as short a period as possible, dragging their caravans behind them and simply passing though.

The British, too, mostly pass through Belgium as quickly as possible hardly noticing that they have left Britain in their quest to reach the more unusual parts of Europe. But some do stop!

There are the 'day trippers' who come over for what they suppose are the bargains to be had; the cheaper wines, cigarettes, perfumes etc which often cost less at home but seem 'a bargain' when you are dealing in another currency.

There is the 'beer' crowd, too, who invade Ostende every summer to sam-

ple some of the 450 different types of beer available in Belgium, and manage to do it all in 24 hours, leaving the locals with the impression that the British are unruly, loud and generally a nuisance.

Then there are the hundreds of tourists who travel Europe by coach and spend their last night and the last of their holiday money before returning home the next day to the UK.

All this makes the coast of Belgium a very artificial place in which to live. In the summer months the locals migrate with their caravans to the beautiful hills in the south of the country and leave the tourists to get on with the invasion. At the end of the season as the tourists move out and the locals move back, the winter cycle of 'nothingness' returns and one is often hard pressed to meet anyone in the street. Suddenly the burger-stalls, the fish and chips and Kate's Cafe are no longer there!

None of this, of course, makes Christian ministry any easier. The church full of visitors in the summer is gone and we huddle together again in the winter more for warmth than fellowship. The contacts that were made in the summer, you trust have found their roots back in their home

Liege Market: An attraction for the bargain hungry Europhiles



Waves A personal and independent look at tourism by lain Hoskins



area, although you know that churches in Europe are often difficult to find. The winter search for souls begins again.

What is unchanging is the need for folk to hear and respond to the good news of Jesus and this continues increasingly through prayer and the Lord bringing individuals to our attention.

In the past we have soaked the area with tracts and invitations only to discover that the majority of houses belong to summer visitors who are here to enjoy themselves and then away for the rest of the year.

Last year we had a week's ministry with the King's Coaches from Norfolk, only to discover that almost without exception everyone that we spoke to was a visitor. We, along with heaven, rejoiced for those who responded but when winter returned we had no visible fruit of local people in the church from that ministry.

Belgium which stands at the heart of Europe, desperately needs God and the Flemish area which covers the sea coast of Belgium desperately needs a breakthrough of the Holy Spirit.

What is impossible to man is possible to God and we would encourage you to pray without ceasing.

Joyce and Stuart Filby

The last eighteen years our summer holidays have been conditioned by the needs and requests of our two children. Every year we have gone somewhere where there has been sand, sea and shops. One of our kids enjoys the sea; another the shops. My wife and I fit our holiday around the desire of these two young people with different needs and ambitions: I stay on the beach with our son, and my wife visits the shops with our daughter. The culture of the place takes secondary consideration when we think about what we are going to do, since our priorities are clearly laid out. We enjoy having our children on holiday with us; we enjoy the fun and laughter, and also we experience some traumas as well. But generally speaking the most important thing for us is that we are together in a place away from home, telephone and letter box. We enjoy the food (which we take with us); we enjoy the scenery (which we compare to England); we enjoy the weather (which is always better than England). We see some places of culture (we're not complete Philistines, you know!); we visit some monuments, castles and suchlike; we have some outings, (destination agreed by all or carried with a majority vote), but the most important thing for us on holiday, whether it's in England, France, Jersey, or wherever, is that we are together, experiencing 'togetherness' times albeit in a fabricated way. But by the end of the holiday we always have something we can reflect on: pictures in our minds, photos and postcards, also acts, and events that we can laugh at. So when the time is up we come home, pleased to have been away, but more especially, pleased to come home - because where else can you get a cup of tea like a cup of tea in England?

lain Hoskins, is the National Youth Officer for the Baptist Union of Great Britain



Albamia

We were in chains...

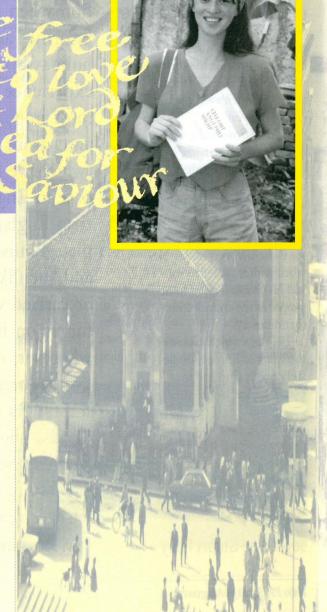
Now we are we we serve the and serve the sho die

oin with Albanian Christians in breaking the chains that have held them captive for so long Breaking Chains, freeing lives in Jesus Help to raise £35,000 to support BMS in evangelism and church planting in Albania

BAPTIST MISSIONARY SOCIETY







MISSIONARY

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After Ebola: Zaire is yesterday's news now that world interest in the killer virus has died. But who is helping them to plan for their tomorrow?





The forgotten ones: In an Albanian mountain village Christians are helping a community towards a sustainable future.

Earning a crust: How Baptists are uniting in the business of helping people to help themselves... and others

Z Tough on the streets: The Belgian Action Team tell the truth about door-to-door evangelism

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mh. editorial

It would be nice to think contributions to this year's Harvest Appeal "Sow What" will have world-shaking consequences. But being the realistic, down-to-earth people that you are, you know differently.

You know that a country's development, agriculturally or otherwise, is linked to many other factors. There is the corrupt government which has bankrupted a nation. There's the civil war that has drained an exchequer to pay for armaments, never mind all that has been spent in human lives and limbs and the millions around the world languishing in refugee camps. There are droughts, floods, global warming and climatic changes. There are forests which have been cut down by greedy landowners and hill-sides which have been denuded of soil. There are population explosions, overcrowded shanty towns and thousands of hungry mouths. There is international debt and the profligate life-style of those, like us, in the developed world.

As a Christian you know that you must respond to human need wherever it is to be found. You know you must love your neighbour; that as a relatively rich person you have a responsibility for the poor. "One thing you lack," said Jesus to the rich man. "Go sell everything you have and give to the poor."

But as a Christian you know that this must also be part of a wider proclamation of the gospel. Unless people feel the love of God in Christ touching their lives and are changed, then the poor will always be with us because the selfish, the greedy and the hateful will remain. That's why BMS is a missionary society. Agriculture and development work is part of the whole presentation of the good news. Your contribution to "Sow What" is important. It may be only a small drop in the ocean of human need but offered in the name of Jesus Christ and as part of the whole gospel it has life-changing potential.

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Postage and packing for overseas subscribers is on the rate applicable to their location.



The world sat up and noticed the central African nation of Zaire when news of the Ebola virus broke in May. Today Zaire is yesterday's news but the BMS is helping the church there to look to its tomorrows. **Katherine Jones** reports



he Ebola virus captured the public's interest for a few weeks in May and world attention was focused on Zaire. The journalists moved on as the outbreak was brought under control, but the reality of life in Zaire was unchanged.

Whilst Ebola has been contained, many people are still dying of treatable diseases such as malaria, tuberculosis, and typhoid. Children are undernourished and so more susceptible to diseases such as measles, diarrhoea and intestinal parasites. Media interest fades, but the everyday struggle to get by continues.

The Baptist Community (CBFZ) with BMS help, runs four hospitals in different parts of Zaire, and dispensaries in the rural areas and Kinshasa. It also collaborates in a training hospital, IME, (Institut Médical évangélique) at Kimpese. These institutes make a significant contribution to the fight against disease.

While health care is a problem in Zaire, education is another area which

gives great cause for concern. A recent newspaper headline claimed that 75% of Zaire's children were not in school, teachers being unpaid and therefore on strike.

In some cases parents pay a monthly sum per child to the school which functions as long as payments are maintained. This results inerratic education and large numbers of young people just hanging around in the streets.

The long term consequences of this situation are alarming as children do not even have a basic level of education. At Bolobo, all the expert masons are now over 50. This will inevitably lead to a shortage of skilled workmen in time.

The country's infrastructure has broken down completely and the economy is in collapse. There is high inflation and high unemployment, and government employees are paid irregularly.

The main road linking Kinshasa to Matadi via Mbanza Ngungu and Kimpese is in a deplorable condition and has been virtually impassable during the heavy rains. In Kinshasa, few buses still run and they are not well maintained. Often public transport – old lorries and minibuses which offer rides to people – is unsafe.

Mola, a young Baptist who is blind, travels to a project in the centre of Kinshasa from where he lives on the outskirts of town once a week. He teaches Braille and other skills to blind people. To get there, he has to take three different taxi-buses which people cram in like sardines.

One morning, the minibus in which he was travelling began to belch smoke from the engine, and as the driver pulled over it burst into flames. People fought to get out in a panic. Mola managed to get out of a window, grazed and bruised. He lost his bag containing papers and some money, but was thankful for having escaped alive.

It was Julius Nyerere, founder President of Tanzania, who once said that while the great powers are trying to get to the moon, in Africa we are

Above: In a collapsed economy, often, vehicles are not well maintained



in Zaire, touching on topics such as medical work, education and evangelism. The consultation theme, Looking Forward, is particularly relevant. The medical team organised

by Médecins sans Frontiäres flown in to advise on the Ebola virus in May were horrified at the state of hygiene in the hospital. It is said to be one of the cleaner ones in Zaire. This is symptomatic of the situation facing BMS with its partners in mission. They operate in conditions that the West would find

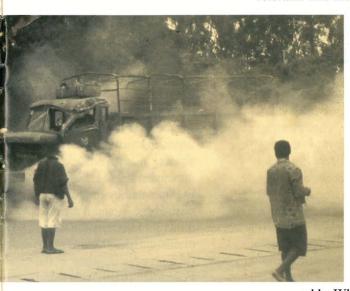
unacceptable. What we consider as basic and essential would be considered luxurious by many Africans.

With an economy in collapse and irregular payment of government employees, much of the population in urban areas is undernourished. The cost of 50 kg of rice in April last year was 6000 New Zaires. In May it was 17,000 and by July the cost had rocketed to 33,000.

Whilst we have the luxury of asking questions about direction and vision, Zaireans are caught up in a struggle for survival.

The theme of the second Pan African Christian Leadership Assembly held in Nairobi in November 1994 was Developing Godly Leaders for Africa. Eleazar Ziherambere, General Secretary of the All Africa Baptist Fellowship, spoke at this year's Baptist Assembly in Plymouth of the need for Godly leaders in Africa.

It seems there is a growing pan-African awareness of the role of the Church in taking a stand against the corruption which pervades govern-



trying to get to the village.

Roads are fundamental to a nation. The state of the Kinshasa to Matadi road speaks volumes about communications in Zaire. In places the road surface has worn away completely and vehicles cut through the forest or drive round by the edge of the road.

If it rains, the road becomes even less passable and trucks queue in convoys of 60 or 70 to wait their turn. All these years later, the great powers have been to the moon and back, and in Africa we are still trying to reach the village.

This summer has been a time for BMS to take stock of its work in Zaire. David Stockley visited in June and July at the invitation of Operation Agri to assess agricultural work, followed in August by BMS President David Wilson and his wife, Sue, who were asked to assess medical work.

A consultation between the Zaire Baptist federation CBFZ and the BMS will run from September 4 to 8 - an opportunity for representatives from the both bodies to discuss work ment and other institutions.

In Zaire the Church is aware that Christians need to be in public life, setting standards. The consultation hopes to examine how the Church can enable lay people to be witnesses in their own spheres of life and work. Lay people have been invited to attend the Consultation which is a significant step.

Staff at the Protestant University in Kinshasa and the new campus at Kimpese are aware of the importance of standards and are working towards maintaining them.

Through the despair, there are tales of hope. The Christian medical team at Kikwit stood firm through the Ebola epidemic, risking their own lives to care for others.

A service of baptism was held recently at Tondo, where Batwa (pygmy) people, until recently marginalised from society, were welcomed as members.

There is joy is worship, and people are giving in Christian service. Some churches in Kinshasa now have crops growing around them, planted by members. A woman chief in the Kingasani District has given land which is being used to grow peanuts and manioc. As well as feeding families, money is being given to the church fron the sale of produce.

Zaire is in chaos. "Nothing works, yet everything works."

The Church's energies, since the pillaging in 1991 following the mutiny of Zairean paratroopers and subsequent evacuation of BMS missionaries, have been caught up in surviving.

The horrific Ebola virus highlighted the difficult situation faced by so many in Zaire. It is important that this interest be maintained. The

consultation is providing the opportunity to take a step back, assess the situation and see the right way forward.

BMS will stand by the CBFZ as it seeks a new vision for the future.

A mountain village in Albania

Roger Cady and Stan Crees visit the mountain village of Shkretë in Albania and discover how this forgotten people, rich in culture and tradition, are being reached by European Baptist missionaries, working to bring the gospel and an enhanced quality of life.

Hill top demonstration: Roger Cady shows village children how to load a film into a camera



he people of
Shkretë feel they
are the forgotten
ones. The very
name of the village means
"forsaken, deserted, abandoned" and even those who
live in the Albanian capital of
Tiranâ know little of the
lifestyle of their fellow countrymen a few miles away in
the mountains.

Add to this materially-deprived situation the absence of any spiritual dimension to life — officially eliminated by the communist regime — and it is not difficult to see why the team of missionaries working with the European Baptist Federation (EBF) feels that strenuous efforts should be directed to this village.

This is the background against which we found ourselves in the village school at Shkretë surrounded by farmers, children and teachers as we accompanied BMS missionary Gill Jones on one of her visits.

Despite the chaotic conditions which our arrival produced, we felt very welcome. The head of the school, on discovering that I, like him, was a geography teacher, claimed the professional bond, and pored with enthusiasm over posters, maps and books which we had brought.

The bare stone walls would be brightened by our gifts and the home-made wooden desks would now be spread with new pens and colourful books.

Perhaps the task of the teachers, one of whom walked for three hours to school and three hours back in the evening, would be made easier and more rewarding.

Stan, who had strayed into the playground with his camera, was relentlessly pursued by bright-eyed children and village folk alike with demands for "fotografi, fotografi" - and what good subjects they all made, arranging themselves into groups on the low stone wall which surrounds the school with open and smiling faces.

We sat in on a history lesson, taught the class to say "Thank you very much" in English, were impressed by Year 8's algebra, and finally left, accompanied by the headman of the village en route to the nurse's house.

The earth-floored room with its central metal stove contained four people when we entered. The village nurse; her son, tall, swarthy

with his face often lit with a wide grin; his pregnant wife; and in the corner a small girl tucked into a bed, not feeling too well today.

This was a room in the home of the extended family and it served as the health centre of the village. Longrequested medical supplies with instructions in Albanian were handed over with some ceremony and a promise that there is more to follow. More "fotografi" were duly taken.

Perhaps our visit had made the people of Shkretë feel a little less abandoned. Perhaps we had played a minor part in the EBF missionaries' strategy of bringing the people of this village to the eventual realisation that there is One who does not forsake, or desert, or abandon, who can bring them the hope and purpose **Shkretë** they need in their lives.

FACT FILE

Shkretë

The village of Shkretë, located at an altitude of 650-950 metres in the mountains of Albania, is typical of many such settlements in a country which is the poorest in Europe.

Cut off by weather and inadequate roads for months at a time, the village economy is based on subsistence agriculture with a little cash being obtained from the sale of sheep, goats and cat-

The population of 550 people includes 105 children of first school age and the quality of life of these people has been likened to those in a "Third Word" village in the tropics.

It was against this background that the European Baptist Federation commissioned a detailed study of the needs of the village, and the work was undertaken by four Baptist agricultural

missionaries.

They were supported by a team of specialists in the fields of Christian outreach, medicine, education, agriculture, engineering and hydrology.

The report, published in May 1994, aims to improve the quality of life of the people of Shkretë

- introducing Christian teaching
- strengthening education
- increasing and diversifying food production
- developing home industries
- providing water for irrigation
- improving access to the village.

The report was financed by BMS(UK), Operation Agri (BMM), The American Baptist Convention and the Co-operative Baptist Fellowship.

continues on page 9





A mountain village in Albania

e sat in silence round the edge of the dimly lit room. Opposite sat the men of the bereaved family, father, grand-father and brothers of the twenty-two-year-old man who had recently died.

Thick black coffee was served and as we sipped, I was reminded that these were the descendants of the "wild Albanians" whom Byron met when he visited the country at the beginning of the 19th century.

Yet today these were just sad grieving men feeling deeply the loss of a beloved son.

From outside an anguished cry reached us, the lament of a seventeenyear-old girl, who had been engaged to the dead man. Ruled by custom, she would henceforth dress in black and never marry.

Custom, too, dictated that only the men would wait in the subdued light to receive the respects of relatives, neighbours and strangers like ourselves.

In this village, as in many others in the mountains of Albania, Muslim tradition has mingled with the orthodox, as is evidenced by the giving and receiving of the "holy kiss" on entering and leaving a house, or indeed on meeting people on a stony mountain path.

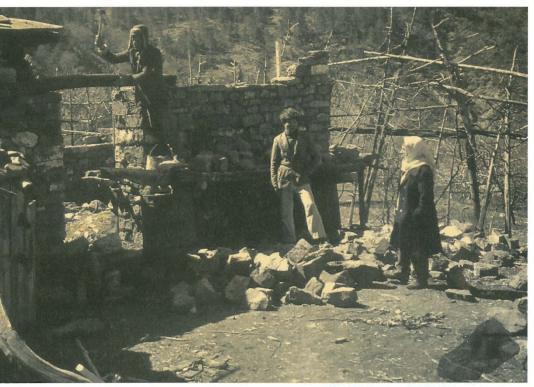
At last we filed out, leaving on a shelf by the door, a book of Bible stories and a bar of soap.

As we walked along the track to the house of the headman of the village, we passed the ruined mosque, its rafters protruding like bones through a think skin of red tiles.

During the years of communist rule any form of religious practice had been relentlessly suppressed, and now that the communist regime has collapsed, a gaping spiritual hole has been left.

The symbolism was strong. The people of the village, faced with all the vicissitudes of life, and desperately needing a purpose and direction in their lives found only a vacuum.

It is into this void that Glyn and Gill Jones, BMS missionaries working with the European Baptist Federation team, are endeavouring to pour the love of God which can only come through Jesus Christ.





Left: House building in shkretë Above: Missionaries visiting shkretë attracts crowds of villagers. pictures courtesy of Stan Crees, Glyn and Gill Jones

Charitable handouts may help in the short term in Zimbabwe but **Steve Seymour** is keen on the long term benefits of sustainable business development

empowerment entrepreneurial training

new church building sits right beside the central market and bus terminus unusual in that the roof has been completed. Other roofing materials prove too expensive for an expanding congregation and the church building can remain incomplete for some time due to the lack of funds. We remarked on this to the pastor, Revd Nyarda, who after explaining the details of the progress of the building work and that no external funding was used, added as an aside that he had not been paid for three months! But the church building has been completed.

The work of this young enthusiastic pastor is not limited to the building of churches. Recognising the problem faced by many of the young unemployed in his area the pastor Revd Nyarda, decided to act.

For many in Zimbabwe, particularly those in urban high density townships, finding employment is an impossible task. Because of drought the rural population move to urban centres, numbers are further swelled

each year by 250,000 school leavers and the many made redundant from the civil service and companies. Whilst welfare or handouts would help, many would prefer assistance that it is sustainable, liberating and empowering. The only opportunity for many is to attend a small business venture selling, vending fruit, a barber shop, a tuck shop on the road side or at the flea market. Unfortunately others turn to prostitution and crime as a means of survival.

Revd Nyarda pastors Tsitsi Baptist Church in Zuishavane, a town which serves a large asbestos mine and commercial farms with little other opportunities for work. Revd Nyanda quickly recognised that many of the young men and women could benefit from skills training. Being a Master Craftsman prior to taking up ministry, Revd Nyanda has been able to pass on stone carving skills to the youth. However the group has struggled with management and marketing.

Unscrupulous middle men have stolen valuable carvings and failed to pay the group. Or the prices they do receive are very low. Like many who try to earn a living working for themselves the lack of entrepreneurial skills and experience have discouraged further effort and confidence.

By providing basic business training and counselling on such matters the BHOD has been able to empower the Zuishavane carving group and similar groups and individuals around Zimbabwe to build confidence for

themselves and their effort.
Furthermore the BHOD has strengthened the denominations, capacity to assist such groups by the training of Trainers who will combine the process of encouraging and empowering those in the community who are motivated to want to improve on their activities.

Each business training pack costs £50 and BHOD needs 16 per

course. There are four courses a year. The course organisers have to ask for funding from Baptist sources worldwide.



Business boom: Joel
Gardner took advantage
of BHOD business training and development, set
up a catering business
and now employs four
people

empowerment

resources and decision making

Continued...

FACT FILE

The Baptist Heads of Denominations BHOD is a networking body of the four Baptist groups in Zimbabwe. The Baptist Convention, Baptist Union, National Baptist and United Baptist have come together to tackle spiritual and social issues facing Zimbabwe today.

Following the severe 1991-92 drought the BHOD has with the assistance of BWAID been working to establish a development agenda along the following lines.

- strengthen local structures for development.
- development of a Theological Framework for social ministries, to be included in theological training.
- entrepreneurial and business skills training for youth.
- importance of networking.
- develop local research and appraisal skills.

Practically, the results have been

- seminars and training in business and sustainable agriculture.
- seminars held by each denomination specifically to increase awareness about development issues.
- specific projects and activities imple mented by the denominations in response to community needs.

Key development facilitators

- Revd Musona and Mrs Myarjowa, UBC
- Ms Sally Chademana and Ms Flora Chari, BUZ
- Mr P Jambaya, NBC

s a farmer, Mrs Mutagedi knows the value of cattle. They are a valuable source of milk for her children and are needed for draught work and ploughing. Purchase costs of a cow have risen dramatically beyond the means of Mrs Mutagedi. Mr Mutagedi works in Harare as a gardener. Like many families in rural Zimbabwe men travel to urban centres in search of work and a cash income, however small, to pay school fees and purchase maize meal.

Mr Mutagedi's family live in the Rushinga area, a relatively isolated and under-developed community in the far north of Zimbabwe, some kilometres from the Mozambique border. The War of Independence, Mozambique rebel incursion and subsequent drought have combined to devastate the region.

The United Baptist Church (UBC) has worked in the area for over

ten years on church planting and development activities, combining the two effectively and actively encouraging the local community to develop its won leadership and programmes. Revd Denis Musona the UBC Development Co-ordinator and Mrs Mary Nyavjoura the field officer are responsible for the UBC development program in the community, linking church ministry with much needed economic and sustainable development activities.

Over the last two years the UBC has facilitated a cattle restocking programme supported by TEAR Australia and BWAID. The programme is a continuation of a successful pilot project started by Revd Musana in 1987. This year the UBC obtained 50 cows and two bulls basing the programme on successful models developed in Southern Africa region whereby a family is provided with a cow on the understanding that the





offspring will then be passed on to another family and the process repeated.

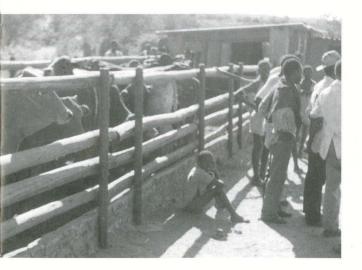
In the past development activities have been dictated to the community by outsiders. But the UBC listens to the community and by a process of empowerment encourages the community to take decisions for themselves and manage the resources. We learnt from the community that they did not want to receive the cows as a gift and insisted on paying a percentage of the cost; this covered the purchase of the two breeding bulls.

The impact of the development work over the ten years and the cattle programme has been significant, helping to stabilise food security, involving women and single parents, and giving the community confidence to manage programmes themselves.

Steve and Pam Seymour are BMS missionaries in Zimbabwe

Far Left: Management course group from Rushinga. Left: Rushinga cattle project compound. Above: Project team - Denis Musona, Mary Nyanjowa and

Pastor Mutagedi.



making Jesus know

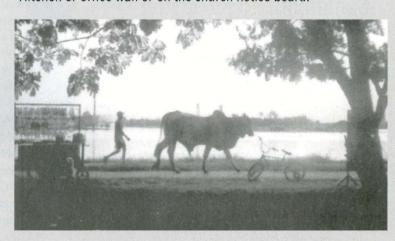
Calendar 1996

New for 1996!

The BMS 1996 Calendar is an inspirational pictorial tour of areas in which Baptist Missionary Society personnel are working. Drawn from our extensive library of high quality images, each month's large colour picture is an evocative scene from one of the four continents in which BMS has partnerships with the growing church of Jesus Christ.

For your convenience, the calendar presentation is an easyto-follow diary format with space for you to use as prayer reminder. And a new feature is its helpful centre wire binding so that the calendar stays flat.

Its new size means your 1996 calendar will fit neatly on your Kitchen or office wall or on the church notice board.



ORDER	FORM	FOR 1996	CALE	NDAR
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Church		
Calendars are priced £3.25 each (plus 75p postage and packing up to	maximin of £	3 p&p
for four or more calendars) on orders of $10\ \mbox{or more},$ please deduct y	our 10% disc	ount
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(BMS is a registered charity)

lawnmower Cameroon

There is a strange connection between a priceless collection of vintage cars in Berkshire and a homemade lawnmower in Cameroon.

Richard Wells asks Andy Wilson to reveal the link

aking a job as a gardener when you are a highly skilled motor mechanic is an odd career move in anyone's book.

But this was no ordinary gardener's job. The "garden" consisted of rolling acres of Berkshire parkland. The boss had a real touch of class: a peer of the realm.

Perhaps Andy Wilson's real greenfingered motivation was the gleaming collection of vintage cars a steering wheel's turn away from the herbaceous borders.

Eyeing the graceful hand-crafted machinery of yesteryear became a daily pastime. But he could only admire from a ride-on mower's distance, his mechanical appetite frustratingly unsated as he assigned more than a fair share of husbandry to that particular area of lawn.

Through all his grass cutting duties, digging the vegetable garden, trimming the trees and even draining and cleaning the estate's lake, his heart was with the earl's automotive collection.

Maybe it was while he was pruning the ninety-third Viburnum, or trowelling the umpteenth furrow for late lettuces that Andy began to wonder just why he was going through this particular experience in life and questioning why God had put him where he was right then.

There was nothing new about these questions. "They're things that I have constantly asked myself throughout life, and always the answer has been revealed to me months or even years later," says Andy.

His patience was rewarded after 18 months. For the good lord, a man not so prepossessed with his collection that he failed to take full account of Andy's horticultural activities, had mentally recorded during their conversations over the vegetable planning more than a passing note of enthusiasm about things on wheels.

Eventually Andy was promoted to manage his vintage pride and joy.

But Andy's gardening means to a mechanical end were to be more significant that he could ever had thought.

"Those 18 months proved to be an invaluable help in my service with BMS in Cameroon," admits Andy.

"One of my jobs was to keep the grass cut."

That is a strange assignment to send a missionary half way across the



Francois and the Mark 11 mower with childs buggy wheels



for

world to do, but it had a far greater effect on the life of the mission station than he had imagined.

When he arrived in Cameroon with wife Jenny, a doctor, it soon became evident that the Bible School extension that he was to oversee would not be built within the near future. This left him looking for work, of which there was not a short supply – including running the mission centre, book-keeping and mending anything that was broken, which covered just about everything in the village.

His two assistants were willing and able; Vincent, the handyman, young and quick to grasp new things, and Francois, the gardener, 60 years old, 30 of which he had spent cutting the mission grass with an 18 inch machete.

The warm wet climate of southern Cameroon presented Francois with a Forth Bridge-style challenge; the grass grew so fast that by the time he had spent three weeks going right around the centre the grass where he had started was three feet tall.

Except during the short dry season most of the grounds were unusable or unsafe because snakes like that kind of cover.

The solution - or part of it - was to lie hidden in an old store shed. An old rusting lawn mower, incomplete and in bad shape through more than 10 years under all manner of junk, appeared beneath the assorted nuts, bolts, generators, Toyota Landcruiser bits and Volkswagen engine spares.

Coincidentally an American mission had asked Andy to repair a water



Andy's Mark 1 mower helps Francois keep the mission trim

pump and in gratitude for this essential task, had presented him with . . . two rusty lawnmowers.

A lesser mechanic wouldn't have given a tin of Swarfega for them. But Andy's creative mix and match mentality immediately saw the solution to his grass cutting challenge. He pulled the three mowers to pieces, created a lathe from a Black and Decker drill, found a hand file and prepared to breathe life into the disintegrating parts.

"With these assorted parts I was able to get two mowers working," he says. "Then two English churches came to my rescue by sending out pistons and a few other parts. Life around the mission changed over night. François could now get round the whole centre in about three days

so the grass was always short.

"There were no snakes so the children could play safely and there were areas where people could sit and talk. I was able then to plant trees and hedges to add to the beauty of the mission."

A year later one of the large shops in the city of Douala began to stock engine parts for the so the mowers could be kept in good order.

Andy says: "Looking back I can see just how precisely my past had prepared me for this task, even down to having had enormous experience on the make of mower engine or the book-keeping that I had to do when working on the vintage car collection.

"I still question why I have to go through certain experiences or situations but I know that God does have a plan and a purpose and that all will become clear in the end."

rass in the Cameroo

John Wilson reflects on the impact of living for others in the name of Jesus, demonstrating love, faithfulness and selflessness

teaching them everything

alking around the local bazaar, the boy had not stopped begging us for 'bukshish'. The missionary I was with had come to get away from some difficult work problems that he was dealing with. I had been asked to show him the local shops. This boy continued his asking, whining, getting in the way and being a thorough nuisance. Suddenly the missionary's temper snapped, he stamped on the bare boy's foot, telling him to get lost in no uncertain terms. For me, his role as a teacher/discipler which is one of the essential roles of a missionary, was destroyed. Total consistency is outside the reach of us all, but Iesus does not only ask us to make disciples by baptism but also by teaching them "all that I have commanded you".

To make a disciple is a very different thing to teaching a student. When we are at school or university, we learn many things from people we barely know. In our rationalistic culture we think that ideas and concepts are the staple diet of education. For Jesus and his era the idea of learning by example was the key. Like a Rabbi, Jesus took men to live with him, to share not only his thoughts but his experience of life as well.

Today when we look at the world

we might be disappointed that the Bible is not more like a text book that teaches us socio-economics, or political science. If we knew how everything worked we could sort out world problems. Our rationalistic minds have forgotten the basis for education which is teaching by example. Discipleship is not just learning how to think, but how to be. It is to take the example and experience of another and apply it to the world that confronts me. This is the way that Iesus taught his disciples. That is why the Bible stories of people's lives and experiences are so important. They disciple us as we read them, finding, now one thing, now another applicable to our changing experiences of

When William Carey went to India his primary concern was to set up a community that could model Christian living. He had been influenced by the community based mission of Zinzendorf's Moravian church. Sharing of finance and property as well as community support and shared vision were essential to his missionary outlook. His hope was to include national Christians into these communities thereby spreading the experience of Christian living. Practical difficulties and personal pride meant that those who followed

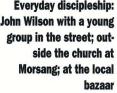


Carey did not retain these high values of education. Too often missionary work has come to be seen as an extension of western teaching methods. We are however called to community life, to practical sharing and mutual encouragement. It is only in this way that we truly participate in Christian mission.

Every Christian is involved in discipleship. Jesus' words underline both the need to be a learner as well as a teacher. We can only teach what we ourselves have learnt. Alongside the authoritative discipling of the Bible narrative, we also learn to model our lives on those who have shown us something of Christ's life. I have my own private gallery of saints. People whom I have met, worked alongside and come to know in private, who by their love, faithfulness and acts of selflessness have marked my life. Many faces come to mind, each have left me a living example of the Gospel message that I want to appropriate for myself. Knowing such people is a privilege, but the mission of Jesus is not that we hold these people to ourselves, but that we go and share what we have learnt with others.

Had the disciples tried to hang on to Jesus, or stay together for the sake of the good times, they would have lost the very mission dynamic for

Everyday discipleship: John Wilson with a young bazaar



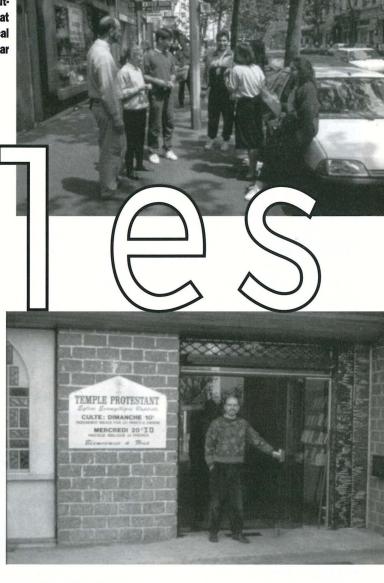


which Jesus had prepared them. Today's church can also be crippled in its mission by trying to protect the privileged moments of the past. We need to take those learning moments that we cherish so much, that shaped us into the person we are and give them away to someone who has never yet shared the depth of love, fellowship and service which we have known.

The church to which we belong in Morsang, was begun about eight years ago by a couple who had spent over 30 years in a strong, thriving fellowship. He had played the organ at nearly every service during those 30 years. They gave it all up to start a church plant in their home, which has subsequently moved to our present premises. Here is a couple who can disciple, because they have something to give. Their lives have been shaped by fellowship with Christ's people. Though things have been difficult and discouraging at times, they have Christ's life running through them. They have learnt the work of mission: learning to live for others in Jesus' name.

Questions

- What or who shaped you most as a disciple of Christ?
- Do you think you are still learning? In what way?
- Who are you discipling? Stop and pray for that person right now.







Bulgarian reversal

In a surprise announcement following a long debate on July 12, the City Council of Sofia reversed a decision made earlier this year which stopped a Bulgarian Baptist building project.

The Baptists had acquired a site for a theological college, church, school and orphanage, totalling 17,000 sq. metres but in February, Sofia City Council rejected the plan because of its "negatives effects". All work on the site stopped and workers were sent home.

There have been repeated attempts made to reverse the decision, but to no avail. Individuals, churches, and Baptist Unions expressed concern and wrote in protest to the Mayor of Sofia and Bulgarian embassies around the world.

Following the city council decision, Baptists can build the orphanage and college on a 12,000 sq metre site but the church and school have been rejected. The council voted 56 in favour and one against.

"Praise the Lord," exclaimed Theo Angelov, President of the Baptist Union of Bulgaria, when he heard the decision. He was sure the reversal was because of the "prayers and support of our brothers and sisters in the Baptist world".

Reg Harvey to retire

The Revd Reg Harvey, BMS General Director, has announced he is to retire in the spring of 1997, two years earlier than planned.

Reg and his wife, Maire, based their decision on a sense of God's timing and are open to God's guidance to any other Christian service that may be revealed.

"This is right for the BMS, it's right for me and it's right for Maire," he says.

The search for his successor starts with the society's Board of Management and Nominations Committee and it is hoped that a name will be presented to the BMS annual meeting in April 1996.



Reg Harvey: God's timing

Reg, who has steered the society through a number of significant developments, the latest of which was a complete management restructure, was keen that his successor should have a strong run-up to the turn of the century.

"I believe the work continues to be exciting as the BMS moves into a period of demanding change," he says. "But this calls for leadership that will be available to take the society beyond 1999 - bridging the decade, the century and the millennium."

BMS President David Wilson said the whole BMS family was indebted to Reg Harvey.

"His inspired, gracious leadership has been greatly valued at Didcot, in the churches and especially by the missionaries," he said. "We ask for God's blessing on Reg and Maire as they now look forward to retirement from BMS."



Casually discarded: the unexploded shell

Tooled up for a big bang

Tools With a Mission (TWAM) collector John Bennett was delighted when his neighbour left a pile of tools in his back garden.

Having sorted the usable equipment from the debris, he threw the scrap into a heap to await disposal. But a six-inch long cylinder began to look suspicious.

Hampshire police also thought it looked suspicious.

And when the Bomb Disposal Squad called in later, suspicion turned to certainty; this was a bomb.

The two experts carefully removed the carelessly discarded 2lb World War I shell packed with high explosives and blew it up later in a controlled explosion.

John, who lives in Waterlooville, said the bomb squad dated the shell at April 1916.

Later he said: "We'll continue to collect tools but you can rest assured the inspection will be more thorough before they're shipped off."

TWAM is an auxiliary of the Baptist Men's Movement.

Walk aids Albanians

Sponsored walkers from four Baptist churches in Wales gave BMS President David Wilson a run for his money when they presented cheques totalling £829.

David was visiting the Maesyrhelem group of churches for a united service, to speak about work in Albania, and the money will go towards a PIPs project for children's education in the Balkan state.

Eight walkers, including minister the Revd Haydn Davies and his wife Moira, braved appalling conditions on the 20-mile trek, which put two in hospital with minor injuries.

One of the walkers, Jane Bennett doubled her sponsorship money thanks to an offer by her employers, Midland Bank.

At Blackmore Baptist Church, a small village fellowship near Brentwood, Essex, sponsored swimming and golf helped members to meet their 1995 PIPs target of £360.

Missionary secretary John Powell said the events raised £421.50, enough to buy two bicycles for BMS missionaries Saverio and Betsy Guarna in Albania, and to start next year's PIPs project.



Money for PIPS
David Wilson with Haydn Davies

Freedom in a name

Baptists in Armenia have won religious freedom - by changing their name and forging a link in France.

In April, the Armenian military authorities arrested the President of the country's Baptist Union (BU), Yuri Avanessian, and members of the church.

The government had considered the BU a dangerous sect but under its new name, the Union of Evangelical Churches of Armenia, it has gained full recognition.

The new name identifies
Armenian Baptists with the expatriot Armenian Evangelical
Church in Paris which is baptistic in nature and which has long had government recognition.

Pentecostals in Armenia are still not recognised and are prevented from renting or buying property.

CHARITIES ACT 1992

Public notice for the Expenditure of Capital under Section 44 Charity Commission number 233782

DECLARATION

The Trustees of Carey Gardens Trust of Didcot, Oxfordshire, HEREBY GIVE NOTICE that they have passed a Resolution under the above provisions for the following purpose:

Authorising the expenditure of the Charity capital as income.

Any interested person wishing to make representations regarding this said Resolution may do so, quoting the Registered reference at the head of this notice, by writing to the Charity Commissioners for England and Wales at: St Alban's House, 57/60 Haymarket, London, SWIY 4QX.
Signed by and on behalf of the Trustees. Christopher J Hutt, Clerk to the above Trust.

NOTE: The income for the above Trust does not exceed £1,000 per annum.

Reunion for missionaries

Former Asia missionaries spent a day and a half sharing news, prayer and fellowship at a residential reunion at Hothorpe Hall, Leicestershire, organised by the Former Missionaries Association.

A total of 56, several first-timers, heard a report of the centenary celebrations of the Mizoram Baptist Church, and a report of a thanksgiving for the first 100 years of medical work in Ludhiana. Arnesby Baptist Church hosted the delegates for Sunday worship and communion.

Weight of stamps

More than 600 kilogrammes (almost 12 cwt) of stamps and other collectables have been received so far this year by the BMS Stamp Bureau. And some of them have featured a Baptist flavour, like a 10 cent stamp which turned up recently showing a picture of Webb Memorial Baptist Church, Jamaica.

The bureau is also collecting old postcards and cigarette card albums.

Stamps and other collectables should be sent to the BMS at PO Box 49, Baptist House, Didcot, OX11 8XA.

Student successes

Five students supported by the BMS through Gandaki Boarding School, in Pokhara, Nepal, have passed their end of term exams with flying colours.

They all scored more than 70% in English and Maths, and one gained a 99% mark in Maths. Other subjects covered were Nepali, Science and social studies.

The five BMS-sponsored candidates are among more than 200 scholarship students at the school which delivers a curriculum including vocational training in agriculture, home science and industrial education.

Teams on the road

BMS 20-20 Vision teams are on the road during the autumn.

They will be making multimedia world mission presentations in Newport (Sept 16), Chesham (23), Colwyn Bay (Oct 14), Exeter (28), Inverkeithing (Nov 4), Peterborough (11) and Maidstone (18).

The fast-moving roadshows include seminars, slide presentations, fun games, drama and video programmes.

Silver jubilee

The Church of North India will be 25 years old on November 29. Plans are being made for a silver jubilee celebration at the YMCA in Fitzroy Square, London, on Saturday October 28.

Specs point

Old spectacles, which used to be collected by the BMS for use overseas, can now be sent to Vision Aid Overseas, 56-66 Highlands Road, Leatherhead, Surrey, KT22 8NR. Telephone (01372) 360822.

CHECK OUT

SEPTEMBER 1995

ARRIVALS

Jacqui Wells from Thailand Mark and Claire Ord from Italy Mary Parsons from Brazil

DEPARTURES

Geoff and Chris Bland to Thailand Tim Lehane and Alison MacLean to Nepal

Robert and Catherine Atkins to France Mark and Claire Ord to Italy

Mark and Claire Ord to Italy Owen and Deanna Clark to Zaire Neil and Rosalie Hall to Nepal

VISITS

David Martin to Zaire and Angola Derek Rumbol to Zaire and Angola John Passmore to Albania Andrew North to Albania

ACKNOWLEDGEMENTS ANONYMOUS GIFTS

Barrhead	25.00
ristol	400.00
sristol	120.00
CAF Voucher	500.00
CAF Voucher	100.00
Cardiff	10.00
M.B., Coventry	50.00
SAYE	119.94
Give as you Earn	239.88
lammersmith	25.00
lemel Hempstead	25.00
lottingham	120.00
Relief fund, Bootle	40.00
Sheffield	.50
South West Charitable Giving	31.48
Southampton	140.00
stroud	20.00
Swansea	5.00
aunton	20.00
orbrek	69.30
IKET	2,300.00
Vatford	5.00
Vest London	20.00

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LEGACIES

Doolii Jailles Joilli
Belton E
Brampton Lucy Elizabeth
Coleman Arnold W
Cullimore A E M
Donaldson David J
Hallett Rosina Maud
Hardinge Irene Ellen
HawkinsH D
Horne Elsie Fannie
Lund Jean Hutchieson
Madeley Marjorie Nowell
Newby F
PelloweEthel Nancy
Preston Jessie
Purves Margaret
Reed George Ernest
Springett M J
Spoor Olive Gertrude
Turnbull Many

Waldock Rebecca M

830.1 46,752. 550.0 1,441. 100.0 72,000.0 6,719.3 1,985. 1,000.0 300.0 13,000.0 500.0

£177,615.01







This month's picture, of coffee picking in the Philippines, illustrates the growing opportunities for sustainable agricultural economies aided by the sale of fairly traded goods

Pickers and Parables

When agencies such as WDM, Traidcraft and Oxfam began promoting fairly-traded products some 20 years ago no-one imagined that this, seemingly, cranky activity would expand and capture a significant percentage of national supermarket sales. In many ways the Fair Trade story is an illustration of the parables of the Kingdom, whereby a small grain or seed gradually grows, often unseen, and has enormous influence. We should be immensely encouraged by this: a small minority concern for justice has become part of mainstream society.

However, it is also significant that this year three denominations have passed resolutions supporting and promoting fairly traded products. The churches still seem to need convincing that buying alternative products does make a difference. We need to keep telling the stories of what the Fair Trade mark on products symbolises in the lives of men like the one pictured here in the Philippines. On many estates

women and men are vulnerable; work is spasmodic, pay minimal and families cannot plan for the future. On the estates with Fair Trade approval, people are guaranteed fair, secure wages, decent living conditions and education for their children. Life chances are vastly improved.

Our lifestyles and consumer choices have a direct impact on the lives of others around the globe. The use of alternatives needs to continue to permeate every level of society. At present an Early Day Motion (EDM No 20) has been tabled asking that fairly traded products be used in all House of Commons refreshment outlets. This would be a strategic step, encouraging other institutions to follow suit. However, it requires the support of 330 MPs. Use your card this month to write to your MP and ask him or her to sign EDM No 20.

Order your 1996 set of Action Cards from The Methodist Church, Social Responsibility Division, 1 Central Buildings, London, SW1H 9NH

Call to Prayer

Supplementing the BMS 1995 Prayer Guide. Week numbers correspond to those in the Prayer Guide

WEEK 37

September 10-16

Nepal: UMN Education

Joy Ransom is now working in a new capacity as Staff Children's Education Advisor. Pray for her as she tries to provide training, resources and support to homeschooling parents, tutorial groups and Nepali schools in project areas. Teachers and parents in remote areas face stresses that are unique to their situation.

The Education Department has been asked by the Government to take part in a teacher training programme in two schools in Western Nepal. So far there is no funding from donors overseas. There are staff ready to start work as soon as money becomes available. Prayer has already been answered in that funds have been provided for the building of a school for the Nepali staff and village children in Okhaldhunga.

Give thanks that Susan
Jeffreys who was seriously
injured in a plane crash on her
way to Okhaldhunga to teach in a
tutorial group is now much recovered, and is undergoing physiotherapy at home in Australia. She
hopes to return to teaching soon.

WEEK 38

September 17-23

Europe (FBZ)

Give thanks that confirmed reports have stated that the Sofia City Council have completely

reversed their decision, and have now given the go-ahead for the Bulgarian Baptists to continue with their building project to construct an orphanage and a theological school. (See news item page16) Now that the Council have relented, this project has even been announced on the radio as being a Baptist scheme.

This turn-around means that money that had been set aside as a Fund for the Future grant for the theological school in Bulgaria will now be released. Pray for continuing good relations with the authorities, and for a speedy completion.

Elsewhere in the EBF pray especially for the people of Croatia. Croatia is now in full partnership with the BMS and the church are looking for a missionary couple to work with them.

WEEK 39

September 24-30

Brazilian Baptist Convention

Colin and Marcia Pavitt are now working in Porto Alegre. They write, "The Central Baptist church is the third oldest Baptist church in the state of Rio Grande do Sul and this year celebrated 63 years. From its name you can imagine it is situated right in the centre of Porto Alegre, alongside an enormous beer factory, which means as we sit in church we can smell the hops. Unlike most of the churches in the south it is growing numerically and has now

reached 200.

"We are getting to know the ins and outs of the church and all her members, which is very important because they are the ones who are going to support us in Eldorado. Colin is preaching once a month at the main church and once in one of the daughter churches. Marcia is very involved in the Sunday school and the children's services.

"On Tuesday afternoons we and two or three others from the Central church go out and give a little presentation to the 50 or so children in the council run creche of Eldorado, Cidade Verde. We wanted to take the next step and try to reach the parents with the gospel. Our first meeting was last week and we were thrilled by the start - 16 non-Christians, that is parents and staff of the creche, four people from the Central church and ourselves."

Pray for the final purchase of the land in Eldorado, which is rather complicated and involved the town council.

Andy and Linda Eaves have received an invitation to work with the Ceara Baptist Convention helping in a project attached to the Baptist Church of Limoeiro do Norte in the interior of Ceara State. This involves the education of about 170 children and general care for their health, well being and home situation in an area of extreme poverty.

WEEK 40

October 1-7

Bangladesh: Medical work

Sue Headlam is now back in the UK on Home Assignment until 11 October. Chandraghona has recently been given the status of "Baby Friendly Hospital" by UNICEF - exclusive breast feeding is maintained for four months, and artificial milk substitutes are

not used or promoted and advertising is banned. Makrau from the Marma tribe has been appointed a temporary staff nurse to cover Sue's Home Assignment. Pray for her, as she is only newly qualified, that she may present all the necessary skills and sensitivities required.

Stephen Chowdhury, son of the Medical Superintendent of the Chandraghona Christian General Hospital, has now decided not to come to the UK for further training after all. In June he was made Deputy Medical Superintendent for two years.

Pray also for Christine
Preston who is moving from the
Ruhea Clinic in Bangladesh to
become a Community
Development and Health Care
worker in Nepal.

Phil Commons, at present on Leave of Absence, is exploring her future within missionary service. Please remember her in your prayers.

WEEK 41

September 24-30

India: sharing ministries

Ann Bothamley is a Senior Nursing Administrator at the Christian Medical College Hospital at Vellore in South India. Every day she meets both staff and patients with tremendous needs.

She also looks after fourteen children at the Balanilayam Hostel. She writes, "I have marvelled at the graciousness of God as he has given me the patience and love needed to meet the demands of so many individuals and to keep abreast of events. At times it has seemed that every minute of the day from 4.30 am to 9.30 pm has to be structured, but as I see people grow in their knowledge of Jesus I give thanks to God. The hostel children are learning to be thoughtful and kind."



DISCUSSION STARTERS

- What is it that brings development issues and world poverty to your attention? If you lived in a world with no TV, radio, newspapers, or magazines, might your reaction and response to these issues be different?
- 2 Do you think it is just "chance" or "bad luck" that causes people in the un-and-underdeveloped world to have to live as they do? If it is more than that, what underlying factors are involved?
- **3** In Mark 10:21 Jesus said to the rich young man, "Go, sell what you have, and give to the poor". Is poverty an aspect of spirituality?
- 4 What are the differences between people trying to eke out a living in a Third World country, and people living in poverty in the UK? Are there also differences in your reactions to these situations and in the ways you do or do not try to intervene
- f If you are physically poor but spiritually rich, what characteristics describe your life?
- It has been said that the majority of the world's poor are women, but it is men who set the economic and political agendas. Do you agree? If you do, what can be done to redress the balance?
- **7** What kind of things do you pray for when praying for those living lives of poverty and deprivation in the Third World?
- **8** What is the opposite of development? Is it stagnation?

ACTION POINTS

- Have a look at your church programme. What percentage of your time is given over to raising awareness of the plight of people living in undeveloped parts of the world and/or in great physical need? Encourage representatives from development agencies and missionary societies that are involved in development work to come and speak in your church. Send off for the literature and audio-visuals: posters, leaflets, facts and figures, and have a display. If it's too late to do anything for this year's harvest, how about One World Week 22 29 October 1995 or next year's Christian Aid week?
- 2 Do you know which BMS missionaries

are involved in aid and development work?
Do a bit of research, and ask for their
Prayer Letters.

- s Stock fairly traded tea and coffee in your church kitchen. Don't be put off by people telling you they bought them years ago and they were terrible. They really have improved over the years, and are very acceptable now. Make sure you ask your local supermarket to stock these too. It's amazing what a little lobbying will do!
- Make sure you have a stall of fairly traded goods eg Traidcraft at your next fund raising event.
- **5** Are you linked or twinned to a church somewhere else in the world? Why don't you organise a fact finding mission to find out more about the conditions these people live in. It may even be possible to arrange exchange visits.
- how about holding a Rich man/Poor man dinner at your church? Everyone pays the same, and on arrival people are arbitrarily given a ticket eg either blue or pink. The blues get to eat the "rich man's" meal, a three course meal with all the trimmings, whereas the pinks, the "poor men", eat a very meagre dry bread and thin soup meal. Other suggestions (instead of tickets) are to divide the rich and poor up on the basis of eye colour that's a bit more risky for planning purposes!
- 7 Are you able to give practical help in the local community to those who have less or are in need of a helping hand? From running coffee shops and soup kitchens, to providing child care facilities, visiting the elderly, donating professional skills to providing educational programmes for local people in parenting and management of household finances these are all things that churches throughout the UK are already involved in.

DID YOU KNOW THAT

Women currently receive 10 per cent of the world's income and own one per cent of the world's wealth as a reward for doing two-thirds of the work. Even in most industrialised countries women only receive between 60 and 70 per cent of men's wages.

CAUSES OF SOIL DEGRADATION Deforestation Industrilization Overexplotation Agricultural **Activities** Overgrazing WORLD **EUROPE AFRICA**

Figures taken from the Third World Guide 1993/1994 edition.

TOOLS WITH A MISSION

TWAM supplies new and refurbished tools to missionaries and the mission field overseas to people who do not have the tools to feed themselves and their families.

In 1994 TWAM despatched 70 'jobs':

43 loads were supplied to UK charities for their work - mainly in Africa and Eastern Europe

12 loads were requests from overseas

organisations, and for these a sponsor was found to pay the freight charges

6 jobs came from church groups in the UK for tools for their own projects -

- St Peters, Ipswich to Tanzania
- a Kent church to Hungary
- a Sussex Baptist church to Albania
- Frinton Baptist church to Romania
- CBFC Trust (Kent) to Kenya
- Witham URC church to the Gambia.

3 jobs were small requests from individual missionaries

2 jobs were large shipments (over a tonne each) to projects in Kenya and were financed from Kenya

4 jobs were small and were to individuals in Malawi, Gambia and the UK.

TWAM in response to requests are now seeking to send comprehensive tool kits so that craftsmen can use their skills in an unrestricted way. TWAM is looking for:

Planes (all types)

Chisels (wood)

Marking gauges

Spirit levels

G Cramps

Claw hammers

Carpenter squares

Hand turn grindstones

Builder levels

Drill bits for wood braces

Bricklayer trowels

METRIC spanners of all sizes and types

TWAM also requires sewing kits, ie cotton cloth, sewing machine needles, reels of cotton, buttons etc

At present demand - especially from developing countries and the former Eastern bloc - is exceeding TWAM'S ability to collect and refurbish at a corresponding rate. Can you help?!

Contact your local collector, or get in touch with Dr W G Peterson, (the national administrator) 124 Darnley Road, Gravesend, Kent, DA11 OSN. Tel. 01474 533686.

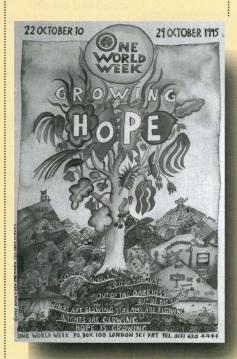
ONE WORLD WEEK "GROWING HOPE"

This year's Study-Action guide includes information and action ideas on:

- Changes and concerns for farmers in the UK and in Africa
- Food miles how far does your food travel? Is this wasteful?
- The Movement for Seed Freedom in India protests about companies wanting to patent seeds.
- Threats to biodiversity of agricultural crops.
- Causes of the Irish Potato Famine, and comparison with famines today.

 Cost: £3.50 (or 3 for £7.50) and is available from One World Week, PO Box 100, London, SE1 7RT.

CHRISTIAN AID is celebrating its 50th birthday this year at the weekend beginning September 30. They are encouraging churches and other groups to join in the birthday celebrations, and have produced a birthday pack, with ideas for a party, vigil/watchnight and special service and the special 50th Birthday Appeal - Miles of Money.





sorry... NOT interested

Mission was lonely and tough for the Belgian Action Team of Michael Bansback, Gill Smith, Shona McDonald and Chris Evans — but they stuck at it

ome wore crosses round their necks, others opened their doors to reveal crosses in their homes and yet despite these religious symbols, the many ornate cathedrals and the ten-foot high crucifixes on every street corner, the response was usually the same:

"Je suis desole mais ce ne m'interesse pas"

It was a phrase we must have heard hundreds of times, but at least the ones who said that were polite. After three months of door-to-door, we learned not all Belgians - or their dogs are! When we finally arrived in Belgium in late October, our French

nicely under control, we were four inexperienced but nevertheless enthusiastic young missionaries, pretty much prepared to handle whatever was thrown our way. Well, as long as it wasn't door-to-door. Okay, so they say God has a sense of humour; we were told we'd be doing doorto-door from 10 'til 5, five and a half days a week - and it was in

winter - and it was in French!

But we like challenges and started out on our mini mission, with nothing more than some very warm clothes, a few hundred questionnaires and a real desire to reach these foreign people beyond the doorbells. It certainly wasn't easy. When we actually found Interlude: Gill and Shona with the youth music group at Grace-



people who let us go further than "Bonjour madame...", we had to overcome the hurdle of being a sect, explaining we were neither Swedish nor Canadian, and that we were not trying to sell them soap powder. On a good day we'd have five completed questionnaires, but usually answered by people too polite to say no or by others who had no apparent interest in what the Protestant church believes.

The only people really willing to spend time talking were Jehovah's Witnesses - and an in-depth sermon on Revelation is not very easy to follow in any language but we compro-

> mised and usually ended up exchanging tracts with each other.

> Of course we found it difficult. Of course we became discouraged. Of course there were days when "one more door" almost broke us. But the hardest aspect of the work was the loneliness of it all. We were dropped

off in the morning and picked up in the evening. Of course we felt useless at times but we have to believe we were where God wanted us and doing what God wanted us to do.

What our prayer letters didn't speak about was the utter sense of disappointment - well, missionaries

aren't supposed to consider going home are they? For a while, we felt pretty cheated too - this was our "year-out" and we couldn't ever relive it. This was the year we had been waiting for, talking about and feeling for so long - a chance to put our faith on the frontline, to fight new battles, to meet new challenges and to come out the other side stronger, more steadfast Christians. This was the year we'd saved and slaved in Tescos for

This was our big adventure and none of it quite seemed to be going to plan.

With our "foreign eyes" we saw a lot in the churches that touched and saddened us, yet felt so unable to change.

So how do four young Action
Team members cope when the going
gets tough and you suddenly find
yourself with nothing left to give, no
strength to carry on, and with another
three months to stick it out? (It wasn't something we were told about on
the application form nor something
we were taught about during training). Perhaps nothing could have prepared us for the emotional turmoil
that awaited us, and anyway, if we'd
been foretold, I'm sure our feet would
have stayed firmly put on this side of
the Channel.

We knew that we weren't just "four inexperienced, young missionaries" but that we were and are a team, and that team wasn't sent out by God by accident. It was the definite calling of God in each of our lives which we came to cling on to so passionately; at

Waves A personal and independent look at development by Edward P Echlin



times it was the only lifeline, the catalyst to our determination not to give in and go home.

"Hard pressed on every side but not crushed; perplexed but not in despair; persecuted but not abandoned; struck down but not destroyed". (2 Corinthians 4:8-9: That, and the faith to believe God was using us to sow seeds whilst changing each of us for the better inside.

Now, sharing our experiences with churches in Britain, we've had to learn we can only be honest and although God did not have the radical experiences of Jamaica, Albania, or Zimbabwe in store for us. We went to Belgium in His will and we can't hide the ugly facts now because they were part of His will for us too. We had a hard time but God remained faithful and had higher plans for us.

We know the story doesn't come to an end simply because our year out is drawing to a close. He has given each of us a heart for the spiritual poverty in Belgium. Please pray with us. We put our faith on the front-line, we fought the battles and met the challenges and God is leading each of us on to greater things.

arket forces" men, addicted to global consumerism, call infinite exploitation of a finite island sustainable development. The slogan "sustainable development" says Teeside University's Dick Richardson, is a fudge.

When I read the Bible I notice the superior wisdom of the Hebrew. They knew that soil is a community, that it is frail and precious, and that it is finite. They knew – as the motor lobby and employees of the Department of Transport do not or will not admit – that you cannot infinitely exploit what is frail, finite and precious.

Especially did they know how precious and finite is water. They had lots of sun. But little water. They dug cisterns and wells to get their fields through the dry summer.

The Hebrews - and first Christians - knew that God created order in our frail planet. Weather, elements, plants and animals "by nature" respect that order.

Humans are different; we are free to abuse God's order by living unsustainably. We can exploit the soil beyond its carrying capacity... to our peril and that of the whole soil community. The Bible reads as if it were written for today when developers and intensive farmers behave as if finite land were infinite. Their deforestation, road, cars and chemicals, their abuse of fossil fuel, is even changing the climate. Indeed the Bible is for us today. Market men should listen to Jeremiah who said almost 3000 years ago:

They do not say in their hearts, 'Let us fear the Lord our God, who gives the rain in its season, the autumn rain and the spring rain, and keeps for us the weeks appointed for the harvest.' Your iniquities have turned these away, and your sins have kept good from you. (Jer 5:24-25)

Dr Edward P Echlin is Honorary Research Fellow at Trinity & All Saints College, Leeds University, and a member of Christian Ecology Link, 20 Carlton Road, Harrogate HG2 8DD

mh. 1995 September 23



Albania

We were in chains...

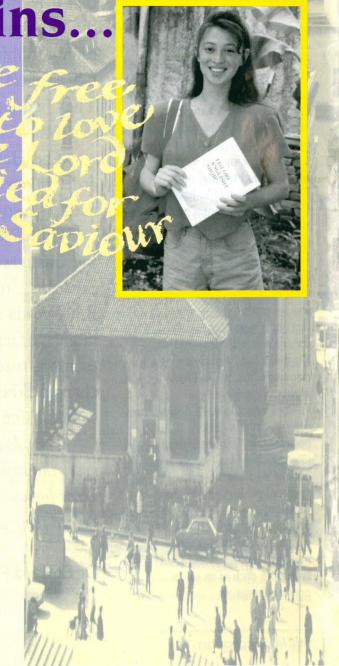
Now we are
we are free the
and serve the
and serve the
us and is our
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Join with Albanian Christians in breaking the chains that have held them captive for so long Breaking Chains, freeing lives in Jesus Help to raise £35,000 to support BMS in evangelism and church planting in Albania

BAPTIST MISSIONARY SOCIETY







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Refugees
Hope for a new life

Sanctuary

At Downs Baptist Church

Landmines

Counting the cost



In sanctuary: Making an impact on Third World situations without leaving the church building — a report from urban north London



Legacy of war—the victims of a ceasefire

Refugees: The plight of those on a flight of terror from injustice and atrocities — four special reports from around the world



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Enquires about service overseas to **Director for missionaries**

Sian Williams

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editorial

No one can be involved in world mission for very long without becoming aware of that great human family, crossing all barriers of language, culture and race, to which we all belong. Indeed the missionary vision looks towards that day when there shall be a "vast throng which no one can count, from all races and tribes, from all nations and tongues standing before the throne and before the Lamb".

However, visions of what shall be should not blind us to the here and now. We belong to the world-wide human family and we depend upon each other. It is very easy to become parochial, particularly in our churches, concerned as we are in maintaining buildings and reaching out to local neighbourhoods. It's all very strange because so much that is used by the modern church – electronic organs and keyboards, overhead projectors, photocopiers, as well as communion wine – comes from another country. Many of the clothes we don to come to worship, the cars we place in the church car park, the coffee and tea we drink after the service, remind us of the contribution to our lives of the wider world beyond our national boundaries.

Several of the articles of this month are about justice and peace. They remind us that none of us lives in isolation. The way we live affects others. Our choices as consumers, tourists and voters hold repercussions for others. So may we all be challenged to be more consciously concerned for our fellow citizens of the world. May we be more mindful in prayer of sisters and brothers in Christ and open to receive new insights and understanding from them. May we use our consumer-power to benefit producers and may we use our democratic freedom to call for government and financial policies which will promote justice, peace and well-being for all.

God's people need not travel far to have an impact on Third World situations. Sandra Carter discovers that World Mission starts on your doorstep.

he drive from leafy
Buckinghamshire to
Clapton takes you through
several worlds. Farmland
and trim suburbia give way to the
spend-easy allure of Brent Cross and
the remnants of British industry
round the North Circular Road. Drop
down the A10 into east London and
you enter a multiplicity of cultures.

Halal butchers, pavement displays of exotic vegetables, kosher stores, big flat circles of Turkish bread – it's a cultural United Nations. A drug store sports the intriguing notice: We stock human hair. Other towns and cities may have lost their heart to out-of-town shopping centres. Here the small shopkeeper reigns supreme.

This is the inner-city community to which Hackney Downs Baptist Church ministers. It's been preaching Christ since 1869, when it arose as a pompous Victorian sanctuary in the optimistic style of its age, complete

with stained glass rose window, now rickety balcony, cavernous basements and dark corridors.

This is the kind of community where you may be greeted, as I was, by a graffiti slogan on the church door: "Jesus eats dog shit."

On one side is a row of once elegant tenement town houses. A couple of 22-storey blocks of flats tower nearby. A sparse park lies opposite the church. "How many Baptist churches enjoy a park across the road, just right for church picnics and games of rounders?" grins its pastor, Steve Latham (38).

When the congregation file out on Sunday the chairs are stacked at the back of the church to create an indoor playground for three children. Two double beds are squeezed into the church office, and the pastor's study is filled with a family's few comforts: books, photos, a couple of easy chairs, a TV. Alongside the china and big kettles in the church kitchen are the family's pots and pans.

For this church is the home of the Ogunwobi family. Sunday Ogunwobi (43) – usually called Sunny – has rarely left its confines over the past year and a half. The church is their sanctuary.

The family is fighting a deportation order to return them to Nigeria. But when Sunny and Olubunmi (Bunmi) came to Britain to study neither had any thought of staying. Sunny arrived in 1981 and qualified



in water supply and public health with a masters in environmental resources. He was given an extension to allow Bunmi, whom he'd met here and married, to complete her business management course.

Her studies were interrupted by the premature birth at 25 weeks of their daughter Debra. She needed a lot of medical attention, as did Tunde, born the following year. A letter of deportation was issued for June 1993, but the family were allowed to stay until after the birth of their third child Phoebe. A deportation date was then set for March 16, 1994. The family went into sanctuary on March 15, 1994.

It could be said that their own country needs qualified people like Sunny and Bunmi. Steve Latham points out: "Their country needs them - but at this time there are no jobs there for them. The Nigerian economy is in such a shambles and the political system so unstable. Human rights abuses abound. If they returned they would have no job, no home, no means of support. The children would not be able to get the health care and education they need."

Hackney Downs Baptist Church

gave refuge to this family on compassionate grounds, because of the health of the children, and because they have so much to contribute to the church. Sunny, a gently-spoken man, firm in his faith, was an elder at Stamford Hill Baptist Church (which had no suitable building for sanctuary). He is a governor and PTA chairman at Craven Park School. Bunmi is an energetic, bustling woman who shares her faith with enthusiasm.

Ask about their practical situation and they give a calm factual response. Ask about what God is doing and they come alive. They are eager to share how God supports and encourages them, the goodness of his people, his sovereignty over their affairs.

Steve says: "They have given an enormous amount to our church spiritually. They give far more than they receive. People have come to Christ through them, and the faith of many has been strengthened by their testimony. They're a blessing to us."

Should a church challenge the law by offering sanctuary? Steve points out: "We are not hiding or harbouring them. The family has always kept the Home Office fully informed about where they are. In theory, the police Above:
The
Ogunwobi
family
with postor Steve
Latham
Left:
Help for
mum
preparing

the lunch

could walk in and pick them up at any time if they chose to. It's not protection, it's a statement, a prophetic sign. One family highlighting the wider plight of so many families.

"The Immigration Minister has discretionary powers and can overturn a deportation order on compassionate grounds, bearing in mind the health of the children. That's what we think should happen. It's all so arbitrary."

There are worse problems in the world than a family like the Ogunwobis facing deportation. Shouldn't churches reserve their energy for people with more pressing needs - political refugees perhaps?

This congregation believes that now is the time to take a stand:"If we don't defy the government now, will we be able to do it later if the situation worsens? If we compromise now, will we have the confidence to stand up in the future on bigger issues?

"Think of the holocaust. It wasn't that Christians agreed with what was happening, but they didn't care enough."

Continues on page 6



Meanwhile the Ogunwobis continue to live under siege in the back rooms behind the church. Sunny rarely leaves the building, except for an occasional meeting of school governors when he is picked up by car. The two older children are taken to school by a church member, while another does the shopping. Bunmi occasionally takes little Pheobe out for some fresh air.

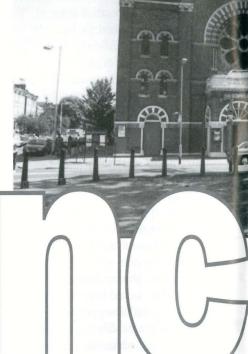
The family have been encouraged by visits from MPs, a visit in June from the Rev Jesse Jackson, a letter from Archbishop Desmond Tutu, messages from well-wishers around the country, and backing from bodies like the Churches

Commission for Racial Justice and the Church of England Race and Community Relations Committee.

If anyone thought letting the months drift by would break their spirit, they'd be wrong. Eighteen months after going into sanctuary Sunny says: "We've grown stronger over this time. I've seen the different faces of God in this situation. It's teaching us as Christians to be patient - then God can reveal a lot of things. We carry flesh so occasionally we feel discouraged. But we hang on to this, that God has the final say in every situation."

Bunmi adds: "The Lord gives us Scripture to stregthen and encourage us. The strength we tap is not from humans but from God.".•

Sandra Carter is a freelance Christian Journalist living in High Wycombe, Buckinghamshire.



At the front line

Third World issues are a daily challenge to some British Churches says **Sandra Carter**

eep issues of justice and oppression are the stuff of everyday life in Clapton. On Sunday mornings at Hackney Downs Baptist Church two-thirds of the congregation is of African or Caribbean origin. At the evening service, which is translated into Turkish, half are Turks and Kurds, many of them refugees. Some church members bear the scars of torture. A Baptist Church of 100 Zairean refugees meets in the

building on Sunday afternoon.

For pastors like Steve Latham there is a dilemma. Do they concentrate on the deep social needs around them, or preach the Gospel? He believes it's not necessary to repeat the mistakes of the past, when churches tended to opt for one or the other: "We need both. I long ago made a decision that my role is to be the pastor of this church, but I am concerned to mobilise the members of the church to do the ministry.

"So we have individual members involved in ethnic organisations, in a disability group, in counselling groups, a Christian bookshop, immigration issues, racial justice organisations, some of them Christian and some secular."

Instead of housegroups the church has task-oriented groups, such as outreach to Turks, social action, help for people with learning difficulties. It also sponsors an unemployment project with other local churches.

You're at the front line here, I

commented. These issues can seem a world away for people living in rural areas.

Wrong, Steve challenged. "Issues of justice are controlled from where you live. It's people there who have the power to change it. The decisions that create the living conditions of Hackney are made in leafy suburbs.

"People in suburbia can and should do something about the issues of injustice. They have MPs who make decisions. They have directors of companies who can help the inner city. They can work for change. They could consider church twinning, or moving here to live alongside our people.

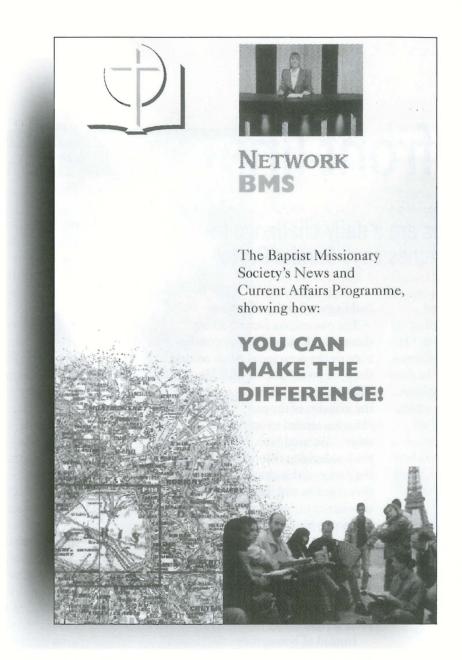
"People think of the inner city as a satanic stronghold. To me suburbia is the satanic stronghold. That's where these situations are created. The local church needs to be more active on justice issues and have some guts."

Third world issues are all around in the inner city and it's not a problem, it's an opportunity, Steve insists.

"Don't think of the inner city as all doom and gloom. Socially and economically it may be poor, but spiritually it's thriving. Here churches are growing through the influx of Christians from other countries. They are revitalising the area and bringing new life. They evangelise, they're keen excited Christians. This church would have closed down if it weren't for them."



Steve Latham and Hackney Downs Baptist Church, London: Issues that challenge



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*Network BMS, You Can Make the Difference is launched on October 12, 1995

Campaigning for justice and peace

"The Society accepts that a right relationship between people and nations is at the heart of God's love for the world and is an integral part of His mission as declared and embodied by Jesus, therefore Justice and Peace issues are fundamental concerns to us. We accept wholeheartedly the role of promoting awareness, prayer and action in creating and maintaining this relationship within our existing witness".

With this resolution in June 1994, the BMS General Committee kicked into action a support system to provide financial and staff resources on issues relating to justice and peace. This

fresh in their minds, General Committee members decided four months later to give weight of authority to what had formerly existed as their justice and peace working group. Following discussion at BMS Board of Management level, the **Justice and Peace Advisory** Group was born. The advisory group, comprising five members, including BMS Operations Director David Martin and a representative from Baptist Union (GB) social action committee, exists to investigate issues referred to it by the General Committee and Board of Management.

It briefs the board with a view to placing a resolution before the General

Committee. It also promotes and encourages action by General Committee members, churches, associations and individuals and monitors justice and peace issues throughout the world to encourage action when necessary. The group also acts as a clearing house and resources centre liaising with charitable bodies concerned with similar issues.

Its chairman, Peter Briggs, says: "We confine ourselves broadly to issues which affect our partnership churches. So far two resolutions have been passed; the first is linked to Jamaica and asks international financial institutions to consider the social implications of its financial activities, and the second is linked to Angola and concerns the abolition of anti-personnel mines."

The group's action mailing list contains names of those willing to follow up resolutions on their own behalf or in conjunction with a church, district or associa-

tion. They receive a copy of the resolutions, a list of people to whom the resolution has been sent and the briefing document which has been prepared for the BMS Board of Management. They then write support letters to resolution recipients.

In liaison with the BMS publicity team, the Justice and Peace Advisory Group co-operates to produce material for the society's regular publications and encourages people to participate in the Action Card scheme publicised regularly in the Missionary Herald and the Baptist Times.

Baptists are encouraged to share their concerns with the society through advisory group chairman Peter Briggs who is pleased to include committed volunteers on the mailing list.

Peter Briggs

can be contacted at 109 Croftdown Road, Harborne, Birmingham, B17 8RE. (Telephone: 0121 427 8029)

World Mission Link

Is your church or group getting involved in world mission during the next months? Here's how we can help.

MISSION EDUCATION

If you're planning a World Mission Sunday or midweek event, telephone Christine Neilson (01235) 512077 for the BMS resource catalogue which is packed with information about available material, including Power Pack with ideas for different kinds of meetings. If you are not on the mailing list for Power Pack we'll be happy to add your name

Ask your local BMS Area Co-ordinator for help and advice in planning an event. We'll

be delighted to put you in touch but please give them plenty of notice.

Mission Education can also help with speakers and ideas for other groups.

BMS TEAM EVENTS

Now is the time to contact your local BMS Area Co-ordinator for events in 1996. Are you planning a Family Day, an Association Assembly, a weekend conference or activity? A BMS Team would be delighted to be involved. Contact your Co-ordinator now so you are not disappointed.

 The BMS Team event on November 4/5 is at Viewfield Baptist Church, Dunfermline, and not Inverkeithing, as published.

LINK GROUPS

Is your church in a World Mission Link group? Now is a good time to look at how your Link is developing. How active is your church? Do you pray regularly for your Link missionary? Does your Link group contact secretary need support? How about a Link group get-together?

Look through your Link missionary's letters. Update yourself about their work, the needs of the community they work with, the difficulties faced by the countries in which they work. Their letters and pictures could make an informative display.

• If you need help — (01235) 512077

BWES OVEF

Even after the ceasefire and the peace treaty, war still generates new victims. **Suzanne Roberts** explains

f course, many did not reach us. The vicious slicing, blasting, savagery of land minds often leaves little time to look for help, and for most victims, the long miles of mud or deeply – and painfully – rutted paths over hills and through rivers and bush become a death warrant. Even if they do reach medical help, there is no restoration for blind eyes, severed limbs, nor a devastated face.

Some are adults, clearing new land for crops to restart their lives after years in a refugee camp, or driving food, seeds, or tools to these returnees after torrential rains have taken off layers of soil; some are children, enjoying the fun of exploring their new hoe or racing around with their friends, unaware of the tripwire in the bush or the vibration-sensitive trigger under the trees. My object is preventive health, but how can you prevent

damage and death from the invisible? Health workers sport colourful "mine awareness" T-shirts, and posters adorn every wall; schoolchildren are taught to recognise objects that could be mines but none of these was of any help to a lady going out to work in her small farm plot on the edge of town.

All looked well; she began to dig, swinging her angled spade firmly







downwards with both hands. The mine was too deep to see, but not too deep for her spade; the blast hit mainly her hands and her bending face and chest. Fortunately we were able to transfer her to a better-equipped hospital across the border, and several weeks later she returned to her family – alive, but blind in one eye and without one thumb and five fingers.

How much could you or I achieve with two digits on each hand? And in Mozambique most of the work in the house and smallholding is done by the women. Mozambique once had a health service used as a model for other developing countries, with priority given to delivering care to the scattered rural population. Now, after a 17 year war, which left health centres and facilities gutted and in many cases with neither staff nor supplies, trying to restore even basic services is difficult.

Mine injuries range from superficial to fatal, but many who survive need prolonged hospital care, major surgery, and expensive medicines, which inevitably drain funds from other services, like the programmes for TB, leprosy, malaria and pneumonia that cause so much distress and death, especially malaria in children. In these conditions, the difficult and expensive reconstruction of limbs comes a long way down the list.

These problems will be magnified in Angola, where the war lasted longer, and where the number of mines is far greater than in Mozambique. In both countries, outside funding may not be long term, whereas the problem of mine injuries will be. A man was killed last year by a mine thought to have been laid in Mozambique's independence war 25 years ago. They will be a cause of grief, worry, pain, and a drain on very limited resources for many years to come.

There are thought to be two million landmines in Mozambique, and about nine million in Angola. Many of these will be cleared, others will be set off by animals – though in a country only slowly rebuilding its herds, that causes problems of its own – but that still leaves probably several hundred thousand overall that may be set off by people, for each of whom the problem may be lifelong.

Mines can be cleared, with infinite patience and care, but both sides laid them, mostly without maps, across huge tracts of land, and so often only an explosion indicates where they might be. Accurate figures are difficult to find, but a reasonable estimate appears to be that each mine costs three US dollars to make, three to lay, and a thousand to clear. Can we equally easily quantify the cost to a family whose only income comes from a son working in a clearance team who gets careless or unlucky?

Many mines now have no metal in them, and are very difficult to detect; one such blew up while being cleared by a charitable team headed by an expatriate ex-army officer. He lost his right hand and foot. Apart from the immediate devastation, physically and psychologically, to him, what are his eventual employment prospects and

Above: Circle of terror the plastic landmine

Victim of the peace — wounded by a landmine the effects on his family? Even worse is the grief and loss of the family of his national colleague who was killed in the explosion.

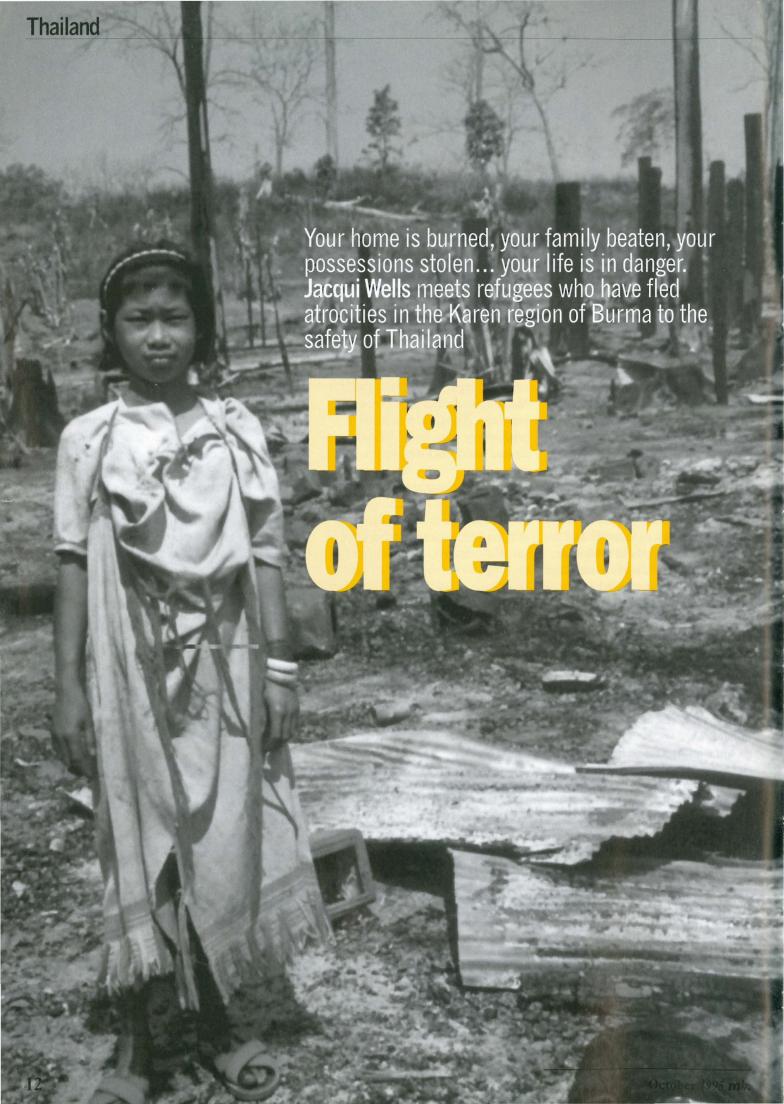
Does all this seem distant? It is not distant from God. He loves each of us as individuals and "all the sorrow, all the aching, wrings with pain the heart of God". As His people, we must do all we can to outlaw these vicious weapons, to protect the lives and futures of young and old alike; and to help in the process of healing and restoration.

Suzanne Roberts is a BMS missionary who spent two years in a front line Mozambique hospital

PRAYER POINTS

- Praise God for nearly three years without war in Mozambique, for peaceful elections last year, and for new opportunities for spreading the Good News of Jesus.
- Pray for all those injured by mines, in their pain and distress, and pray that help will be made available from international donors to provide new limbs and other help.
- Pray for all involved in clearing mines, that they may be kept safe.
- Pray for a worldwide ban on the production and use of mines.
- Pray for a prolonged peace in Angola that clearing can begin and pray for the safety of refugees returning to possibly mined land.

mh. 1995 October



aren people have been crossing the border to take refuge in Thailand for many years. But during the past few months the number of Karen refugees in Thailand has increased dramatically, forced there by fierce fighting along the border. The SLORC (State Law & Order Restoration Council) forces have engaged the help of the Democratic Karen Buddhist Army (DKBA) and they are working together to crush the Karen National Liberation Army (KNLA). Many innocent Karens, caught up in the fighting or badly persecuted in their villages, have had no other option but to flee from suffering and death to a place of refuge in Thailand.

By June this year there were 91,191 Karen refugees living in camps which are dotted along the Thai/Burmese border from Mae Hong Son district in the north of Thailand to Prachoap Kiri Khan district in the south.

Life is not exactly a bed of roses for refugees in the Mae Sot district of Thailand, where the Mawker (K17) and Mae La (K14) camps provide a safe haven thanks to the Burmese Border Consortium, an NGO supported by gifts from Christians all over the world. The consortium uses the money to take care of refugees in camps along the Thailand/Burma border.

The two camps have been established for six years and each family is able to build and live in their own bamboo house with a thatched roof. Around their houses many Karens have planted vegetable gardens. In the Mawker camp there's a school for 700 children with classes from kindergarten right through to sixth form of High School has been built by the refugees and teachers work hard with the children even though there is no monthly salary for them.

In both camps a bamboo hospital treats hundreds of patients every week. The organisation Medicine

Sans Frontiers (MSF) works in the camps and many paramedics have been trained from among the Karen. The hospitals are simple and what they lack in high tech gadgets they make up for with love and care.

At Mae La more than 19,000 refugees were expected to be joined by another 10,000, because the Thai government policy has been to move refugees to the safety of a large central camp where adequate protection can be given. The camp, stretching 4km along a beautiful mountain road at the base of a huge cliff, provides safety and shelter for thousands of houses filling the valley.

These refugees have been moving from their old camp with their few belongings to start a new life at Mae La in torrential monsoon rains. Once there, the bedraggled refugees are given posts to build the frames of their house and then thatch the roof, at a cost of millions of Thai Baht to the Burmese Border Consortium.

From there refugees must search the jungle to find their own bamboo for the walls and

floor, but some have had enough. Unable to cope with the upheaval of another move, they return to Burma. Others find refuge by hiding in villages in Thailand. They are at great risk because if and when the Thai authorities find them, they will be sent back to Burma immediately.

As well as basic housing material, newcomers to the camp receive cooking pots, mosquito nets, plastic sheeting, second hand clothing, blankets and milk powder for babies. Once a month the border consortium distributes rice, fish paste and salt to every Karen family in the camp.

To one Karen woman cradling her two month old baby this might have

Left and below: After the burning... Right: Refuge in the forest



seemed like a bonus. She and her family had run away from the suffering in Burma and, crossing the Moci river, had taken refuge in the security of Mae La. She pointed to the spot on the ground where her son had been born then, smiling, she said: "It's good to feel safe."

Jacqui Wells, a BMS missionary, works in Chiang Mai among the Thai Hill Tribe people.

• Atrocities: Pages 12-13

ugees

SLORC soldiers and the OKBA are marauding their way through these areas near the border. They loot and burn villages, threaten villagers, capture porters and sometimes torture people. Village food supplies, already low due to last year's floods, have been destroyed and villagers in the border area are fleeing into the forests. Many are trying to get into Thailand and hundreds have already crossed the border since May but they say it is getting increasingly difficult to reach the border past the SLORC patrols. Here are some of their stories.

Atrocities

Why are there so many refugees in Thailand? What are the Kareeni, Karen and Mon running from? Why leave the land of your birth and all that you own to live as a refugee?



ICTURES: VICTOR NEUMANN

Above:

A group of escaped "porters" swap tales of atrocities at the hands of SLORC soldiers

Right:

The remains of the family home after burning by soldiers





Border Consortium

Move out... Or else

The DKBA troops entered Bwa Der village on the Burmese side towards the junction of the Sulween and Moci rivers and ordered the Karens to move to a SLORC controlled area. The villagers refused so the OKBA troops burned down the church, all five houses and all the rice barns in the centre of the village and then said if they did not move by June 8 they would be taken by force. They captured and severely beat Wee Saw Aye, Saw Nu, Ser Nay Ntoe, Thaw Htoo, Kya Hay and Pa La Kyay – all Karen men. They burned a plastic bag and dripped the molten plastic on to Thaw Htoo's chest. All villagers have now fled to the forest or to Thailand.

Stolen or destroyed

"When they entered our village they took so many things — machetes, spades, hoes and knives — but clothing and baskets they destroyed. You don't even need to ask about our livestock — they regarded it as their own. They took everything. They didn't even leave a needle for us."

No escape

A young Karen woman said: "I have a small brother. I can't escape by myself, because my brother can't run. Even if I escape, I have no food in the jungle and no water-proof from the rain. Now the SLORC troops come and destroyed everything. I have nothing left. I don't know what I am going to do. I have no choice but to go and stay with relatives in Klaw Ifta and obey the SLORC. Whatever they ask, I will have to do."

Guide at gunpoint

A young man who was taken as a guide and human mine sweeper on May 13, said: "I was eating sticky rice in my house. I got up to chase the children out of the house. Just then I heard a strange sound so I turned to look, and I saw a SLORC soldier. He said 'Don't run!' and told me to sit down. Another one came and grabbed me by the collar and

another tied my hands behind my back and ordered me 'Go' and then I had to go in front of the column. I realised they wanted me to act as their guide and to be a human minesweeper. Soldiers talked to me in Burmese but I didn't understand, so one pointed his gun at me and said 'Boom'. I guess it meant if I ran they 'd shoot me!

They told me to take them to Thak Ko Der village and when we arrived they started shooting at people because they were running away. They ordered me to lift my hands behind my back and then they tied me very tightly to a house. I was in a lot of pain because of the way they tied me. They asked me so many questions and while they were asking they slapped me in the face, grabbed my hair and shook my head. They didn't get any answers because I do not speak or understand Burmese. They left me tied like that all night and didn't release me until the next day. This went on for days. I saw them burning down villages. I thought I would never be set free."

Fear of rape

A woman, who was forced to work as a porter, lived in fear of being raped. "I was captured by the SLORC in my village. They accused me of being a Karen soldier's wife (she is not). They tied me, grabbed my collar and made me carry a solider's pack.

Along the way we saw soldiers setting the villagers' barns on fire. First they took some rice and made us carry it, then burned what was left. When we arrived at Thay Ko Der village, they pushed me into one house and tied us standing to a bamboo post. One of my friends started crying loudly, so they let us

sit down and tied us very tightly to the post again! They tied our body, our legs, our chests, to the post.

During the second night the SLORC soldier guarded us because they thought we would run away. One solider tried to unbutton my shirt so I made a movement and he stopped. A moment later, he tried to pull up my sarong. I pushed his hand away. He tried to grab my leg but I pushed him away. Every night the soldiers came to try to rape the women.

Who is my neighbour: Page 16

Who is my neighbour?

This is Croatia today

It is a time of war, though there is a kind of peace in the area you used to live in. You decide to return. To return home.

You knew deep down it would be like this, but hoped against hope that some vestige had remained. It is strangely quiet. Scarcely anyone can be seen. Just others like yourself, returning home. And this is your home. Just about a building, with walls, but no windows, no roof, no furniture, nothing to cook on, not even a spoon. Just totally gutted. No electricity, no water supply, no gas. This is now your home.

Outside the gardens are in weeds, the fields untilled. The sheep, goats, cows, pigs and hens that used to wander around are gone. There is now no grain, no milk, no meat, no eggs. This is now your livelihood. On a wider scale a high percentage of industry and means of transport have been destroyed as well.

ust six days before this article was written, Branko Lovrec, the President of the Croatian Baptist Union visited Krajina, the terri tory which the Croatian army won back from Serbian control in early August, writes Jan Kendall.

Whilst there he went to the town of Petrinja, reporting that there was destruction everywhere, with buildings declared out of bounds by the police until mines can be removed by special military units. The former pastor of Petrinja, David Ogrizovic and his family returned to their home, but it had been stripped.

The church also had been demolished. Branko said: "The graffiti on the inside walls must be removed, and there is a lot of debris inside which has to be removed. All windows are broken, but we could not enter because the police had not inspected the building."

Other Baptist families are returning to Petrinja. Like everyone else, they have absolutely nothing with which to begin living again. In the last couple of weeks the pastor of the church at Karlovac has been able to visit a family from the Plashki Baptist church he had not seen for four and a half years.

Where did these people go to? How have they been living? Hundreds of thousands of refugees in the former Yugoslavia have filled halls, sports centres, schools, hotels, homes for the aged, railway stations and even railway carriages. Others have been put into 'tent cities' and these are the

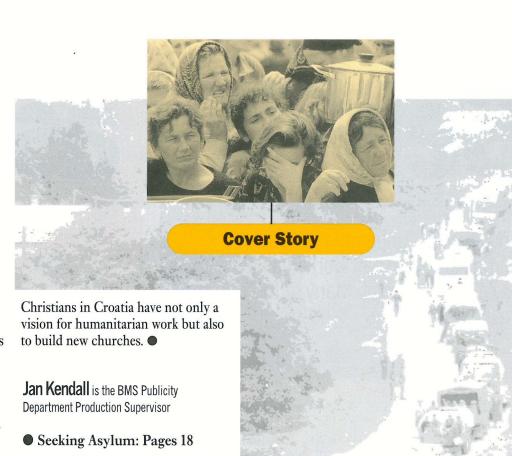
hardest hit when the bitterly cold winters arrive. Some Bosnian refugees have been taken in by Croatian families. A displaced Croatian living with friends or family is entitled to an allowance of 3000 dinars per month which just about pays for a loaf of bread and a small bottle of milk a day, (but these are only available in the larger cities.) This grant is not paid to families taking in Bosnian or non-Croatian refugees.

Many Baptists in Croatia believe there was a need for such hardships, to wake up their people who had gone to sleep in a sense of false security. Just a few months after the war began in December 1991, with refugees at their doors, the churches had to act.

A Croatian Baptist said: "Who can tell that a church could wake up so fast?" All sorts of relief programmes began from nowhere. Women started serving tea and biscuits to people waiting in lines for food. Women's groups started organising meetings where refugee women found friends and 'family'.

Several Christian humanitarian and relief organisations have been set up, among them Moz Bhznji (MB - My Neighbour) and Duhovna Starnost. MB is headed up by Josip Mikulic, General Secretary of the Baptist Union of Croatia, and has its headquarters in Zagreb.

There are twelve other branch offices of MB throughout Croatia all based in Baptist churches, and MB personnel based in Baptist churches, are helping others in around 40 towns



and villages in Croatia.

Duhovna Starvost (literally "Spiritual Reality") describes itself as a Christian Resource Centre. It was begun by the same Branko Lovrec mentioned above in the 1960s as a small group of Baptists involved in evangelism and Christian publishing. When the war came they knew they had to do something to help the victims and so they are working side by side with refugees and displaced persons (often Muslims) from Croatia and Bosnia.

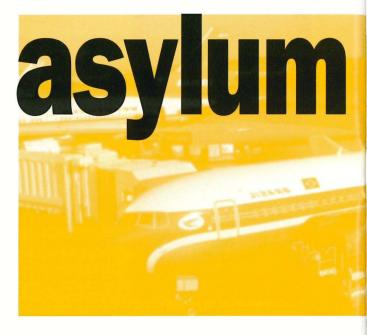
BMS has supported its Christian brothers and sisters on both sides of the divide.

So how do you begin again? How do you start from scratch under these circumstances? MB has begun a scheme to enable families to do just that. Appealing for animals such as goats, sheep, pigs, horses, poultry, agricultural seeds, basic foods, furniture, linen, stoves, fridges, sewing machines and tools they are enabling people to get a foothold on living again. They are helping with the reconstruction of not only homes, but also schools and medical centres helping to provide medical equipment and instruments.

And not only these, but churches too. The evangelical population of the former Yugoslavia is very small, probably less than one percent of the total population. Yet the church is growing. People are waiting to be baptised. The war has mobilised the Christians to evangelise boldly and in the midst of the chaos and destruction

Seeking asylum

Since moving to London in 1991 Wilma Aitchison has worked as a translator for Zairian refugees. Many of the refugees are asylum seekers



Many refugees have had to flee and did not have opportunity to prepare any baggage. Often Zairian **Christians have** asked me for **Bibles and other Christian literature** in their own language. I have been able to buy stocks of Bibles in Lingala, **French and Swahili** and some Christian literature in other languages.

ince moving to
London in January
1991, I have met
many Zairians.
Many "refugee churches"
have been formed as refugees
from Central Africa meet
together for worship.

Although they come from different countries and church backgrounds they are united by language (usually Lingala and French) and have a common goal, ie to put behind them their sufferings and build a new life for themselves here. Some of these churches are now members of the London Baptist Association, having had links with the BMS in Zaire.

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From time to time, I am asked by the Home Office or Immigration Services to

attend interviews and interpret for Zairians when they arrive in this country, and claim asylum. Usually, the individual or another member of the family have been involved in political activities and government soldiers have raided their home. Often the women are raped, the men beaten, the family forced to flee.

Their travel to different countries is usually arranged by a friend or member of the family. Forged passports are bought, falsified documents borrowed, and airline tickets sought. Sometimes, a boarding pass is all that is needed, especially if the family have a "contact" in the immigration department in Zaire.

I recently helped interview a man who had travelled here on a cargo plane from Nigeria as he didn't have money to buy a ticket. He had been imprisoned in Zaire for opposing the government. On arrival here, he had a stomach problem which he says was due to eating banana skins. He and other prisoners had received

no proper food during their one month imprisonment in Kinshasa.

Few asylum seekers come here directly. They often pass through many countries in order to reach Britain. Some manage to do the trip in a few days, others take months. Last week, I helped interview a 16 year old who had fled from Kinshasa after her parents were killed. She had been helped by a friend to reach Nigeria, but was stranded there for six months. She eventually arrived in France and waited there for a month, hoping that her brother would be able to arrange travel to Britain.

Three years ago, a young Zairian lady arrived with two children, having been separated from her husband after their home was looted. Eighteen months later, she learned that her husband had tried to get to Luanda to get a flight to Europe, but had been killed by a landmine whilst trying to by-pass a roadblock in Angola. She is still here in London, await-





ing the outcome of her claim for asylum. Currently, 96 per cent of Zairians are refused refugee status, so she continues to fear deportation.

Not all asylum seekers are honest and I have been asked to interpret for the police as they follow up DSS fraud. Groups of Zairians have been involved in this type of fraud. Some say it is done to finance illegal immigrants, to send to Zaire to help the opposition parties, or just for personal gain. Those who engage in this cause much damage to the refugee community credibility.

Sometimes, asylum seekers are detained as they are unable to produce a valid internationally acceptable identify card or passport. I have attended interviews in prisons in Rochester, Portsmouth and Pentonville and occasionally I have seen Christians from London churches acting as surety so that an asylum seeker can be released from detention while awaiting the outcome of his asylum appeal. This has helped the families of the detained person. Asylum seekers can be detained for over a year, but more commonly for three to six months. Unfortunately, asylum seekers are often detained in the same cells as criminals.

Sometimes, asylum seekers arrive here in desperate need of counselling, support and friendship. Recently a local pastor asked me to help a lady whose five month old baby was killed by government soldiers because she was unable to tell them the whereabouts of her husband. Her husband had already fled the country and her family had also fled. A friend arranged her flight to Britain.

It's difficult to imagine how she felt when she arrived here alone, unable to speak English and with no one who knew what she had just experienced. She was interviewed at the airport by an immigration officer who recorded the details of her asylum claim, including details of how her baby was killed. The officer's task is immigration control, not the

provision of counselling for such people. The first help she was offered was when she attended a local church some months later.

The Medical Foundation for the Care of Victims of Torture is one organisation which helps refugees to recover from traumatic experiences like rape, torture and beatings. Many asylum seekers from Zaire are Christians – one 16 year old arrived on her own with a CBFZ membership card as her only means of identification! I believe that as Christians we have a responsibility to help those who are seeking refuge.

The Bible has much to say about how the "sojourner" and "stranger" should be treated. We also need to welcome Christian asylum seekers as they are our brothers and sisters in Christ. Many of them have come to know the Lord through churches which have been established as a result of BMS work in Zaire for over a century.

Wilma Aitchison is a former BMS missionary in Zaire

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19

Fairtrade

fair day's pay for a fair day's work. Richard Wells examines a trading system which rewarded everyone, except the hardworking producer... until the Fairtrade Foundation was born



Give and it will be given to you. A good measure, pressed down, shaken together and running over will be poured into your lap. For with the measure you use, it will be measured to you - Luke ch 6, v 38.

ou're in the supermarket. Your brain and mouth coordination is being stretched to its limit in combat with the continuous tirade from juveniles whose shopping list is nothing more than a regurgitation of last night's TV commercials.

Both your hands are engaged in a courageous attempt to win the struggle to manoeuvre an overloaded shopping trolley on something like a straight course.

As you narrowly avoid a collision with a month's provisions being steered in your direction near the multi-packs of Power Rangers crisps you've just thrown back . . . the last thing on your mind is whether your £67.85p's worth of shopping contains any fairly traded goods.

It probably never crossed your mind as you plucked a 79p box of brown label teabags from the shelf, that as little as 10 per cent of the price would have reached the tea producer.

Or that the 250 gram pack of ground coffee crushed beneath the tins of dog food, baked beans and tomato and lentil soup, would have earned little more than 14p for its producer. You look at your till receipt and see you paid £1.79 for it.

Still, the neighbours always like filter coffee when they come round for the evening...

Today, more and more supermarkets are stocking goods bearing the Fairtrade symbol in response to requests from shoppers who are hearing about the poor conditions under which Third World producers are operating through campaigning bodies like Christian Aid and Oxfam.

Trade is of paramount importance to the Third World; 80 per cent of its wealth comes from trade and only five per cent from aid. Every ounce of tea, coffee, sugar and cocoa matters to the economy.

But if producers are receiving only 14p of the price of every pack of coffee – that's not much more than \$60 for every 100lb sack of coffee beans produced – who is getting the rest?

If it were just the retailer, the wholesaler, the advertiser, the packer and the shipper, the producer at the end of the line might be sure of a consistent share.

But into the equation come the commodity dealers, says Peter Briggs, chairman of the BMS Justice and Peace Advisory Group. Dealers buy and sell pork bellies, orange juice, cotton, sugar, tea, as well as coffee, effectively setting the price for the consumer – and the grower.

It is in the London coffee futures market that the price can go up and down like a yoyo, taking the producer from solvency to bankruptcy in minutes.

"The dealers are buying and selling coffee that does not exist yet," says Peter. "Trading in futures, they're gambling on what the price of coffee will be, which has nothing to do with how much it costs the farmer to grow or with his right to a fair



price for his product."

In this climate of speculation, commodity prices can plunge quickly. The Fairtrade Foundation, incorporated in 1992, aims to take this uncertainty out of the transaction for the grower in an attempt to alleviate poverty in the Third World. It was set up by Christian Aid, Traidcraft, Oxfam, the Catholic Fund for Overseas Development, New Consumer and the World Development Movement with additional funding from the European Union and the Joseph Rowntree Charitable Trust.

The Trust has set criteria and standards to award products the Fairtrade Mark - an independent consumer guarantee. To win the Fairtrade Mark for their products, companies must demonstrate to an independent assessment panel that terms of production ensure:

- Minimum wages
- Adequate housing, where appropriate.
- Minimum health and safety standards.
 - Environmental standards.

Their terms of trading must ensure a minimum price, credit terms and a long-term trading commitment. The price paid will include a premium to be used by producers to improve living and working conditions.

Cafedirect, now stocked by most supermarket chains, is a coffee traded to these standards. For every 200 gram packet of ground coffee, the grower receives 40p – almost three times the price paid through the three UK coffee producers which dominate the market.

On the other side of the globe, in Peru, coffee grower Jose Rivera Campoverde has noticed the difference in lifestyle since he started selling to Cafedirect.

"Before, most of us couldn't afford medical treatment," he says. "For me, the price difference means I could afford more food for my family and send my children to school properly equipped with pens and notebooks for the first time."

Life on the plantation has changed. The higher price means the growers' co-operative can afford to pay a doctor to treat its members. Healthy workers mean greater efficiency and higher productivity.

Since it was launched three years ago, Cafedirect ground coffee has increased sales by 1,000 per cent, taking nearly three per cent of the UK market. An instant Cafedirect was introduced recently at £2.39 for 100 grams but as it claims more of the market the economy of scale should make a bigger impact on the price to the customer.

Ripples from this storming performance are even being felt in the corridors of power; MPs Simon Hughes, Peter Bottomley and Glenda Jackson have gained the support of more than 80 colleagues to press the House of Commons catering committee to make Fairtrade Mark products available in the palace of Westminster.

Christian Aid is encouraging churches to discuss Fairtrade as a policy and the Fairtrade Foundation's 1996 message to consumers is: "You got them on the shelves – be sure to buy them and keep them there."

Supermarkets, doubtless aware of a shift towards ethical trading, have taken the plunge with fairly traded goods, recognising the need to project a good image.

Gateway's Keith Jackson believes the success of such products could ultimately outstrip that of environmentally friendly goods. Safeway, one of the chains to stock Cafedirect, is clearly impressed. Grocery Controller Andrew Cole says: "Cafedirect has performed very well and on top of that, the reaction from our customers was as big as I can remember on any product."

Richard Wells is the BMS Publicity Manager

FACTFILE

Fairtrade-marked products include: Cafedirect roast and ground coffee, available in Sainsbury's, Tesco, Safeway, Waitrose, Asda, Somerfield, Gateway, CWS, CRS and William Low. RRP: £2.29 for 227gram box.

Cafedirect freeze-dried instant coffee, available in all major supermarket chains. RRP: £2.39 for 100gram jar.

Watch for catering packs soon.
Clipper teas, including Sri Lanka
Golden, Nilgiri Blue Mountain, Nilgiri
Earl Grey, available in some Sainsbury's,
CWS and CRS stores, all Wm Morrisons
and all Cullens in London. Some Safeway
supermarkets and a few Tesco's, where
there is a demand, stock Nilgiri teabags.
The range is also available in health food
shops and delicatessens. RRP: £1.15 for
125grams of tea; £1.65 for a box of 50
teabags.

Seyte teas, available through health food shops and delicatessens. RRP: 94p for a box of 25 teabags.

Maya Gold chocolate, available in Sainsbury's, Wm Morriosn, Somerfield, Gateway, Tesco, Waitrose, Asda and CRS. RRP: £1.55 for a 100gram bar. New 20gram bar, costing 39p, available from Sainsbury and Holland & Barrett.

HOW YOU CAN HELP

If you would like to support Third World producers by buying their products, look out for them in your local supermarket or grocery shop.

If they don't stock them, ask them to consider doing so. Although fairly traded goods cost more, a recent National Opinion Poll revealed that 73 per cent of women would be prepared to pay 29p extra, and men 25p extra, for items costing £1.

FAIR DEAL!

For more information about fairly traded goods, contact The Fairtrade Foundation, 7th Floor, 89 Kingsway, London WC2B 6RH.

Telephone 0171 405 5942.

The abiding presence



The promise of Jesus' abiding presence is not to a comfortable church preserving its history; it is linked to his commission, as John Wilson explains

he four of us sat behind our microphones in the recording studio of Fréquence Protestante, taking part in a live radio programme on the topic of the resurrection. The discussion was centred on the Galilean appearance of Matthew 28. While Luke keeps everything very close to Jerusalem until the empowering of the Spirit, Matthew finishes his gospel with the disciples already looking across the northern borders of Israel. In a few sentences Matthew does what Luke takes another book to tell. With the abiding presence of Christ the disciples are to take the gospel to the ends of the earth.

"I will be with you always to the end of the age", is a phrase often used as a reassuring and comforting statement. Perhaps we would do better to understand it as it really is: a disturbing and unsettling word.

The theme of the Plymouth Assembly: "To comfort and disturb" is an appropriate one when we come to the close of Matthew's gospel. Jesus' abiding presence isn't promised to a static and stationary church who are happy to look after their history. His presence is linked to his commission. It is in responding to his "Go" that we discover that he is with us and has gone before us. Our God is not a guardian of the status-quo. He is involved in mission so that every generation might know what the gospel means.

When Jesus promises his disciples to be with them every day until the close of the age, his promise takes into account the changing nature of each day or epoch, until the end comes.

His presence isn't an insurance against change but an assurance that through the changing times he will enable us to make the gospel live for the world of our day.

Whilst some talk of the missionary era as past, I believe we are only on its threshold. Not only are there more people alive today than at any other period of history, but communication between people groups is also greater than at any other period in time. World mission is no longer a unilateral impetus: "Remember what you were when God called you... few of you were wise or powerful or of high social standing. God purposely chose what the world considers nonsense in order to shame the wise, and he chose what the world considers weak in order to shame the powerful." (1Cor 1:26-27

We can expect and can already see radical changes in missionary patterns. In the West we need to learn how to facilitate missionary work in our own communities. This change though difficult to adjust to, will in fact make us much more open to the task of world mission. We need to receive pastors and evangelists from Asia, Africa and the Americas into our churches who will help us think differently about what we are dong. We need to encourage our young people to join 28:19 Action Teams and their equivalents to contribute to and get a better grip on what mission is all about. We need to see retired people released to share their skills and experience in short term overseas projects. Pastors and evangelists will be much more in evidence as missionaries, making the 'faith-community' the centre of mission activity.

'Compassion ministries' along with 'tent-makers' will link into these long term 'faith-communities' for suitable periods, giving a holistic approach to mission without becoming its focus. We want to do mission with people, not for them.

Christian mission is going to have

to become lighter and fitter. Opportunities will open up that will give access to Christians for only a few months or at best years. Missionary societies like the BMS are learning to be less monolithic in structure, ready and adaptable for each situation. Radio and television is becoming a part of the missionary landscape, with the 'video-church' being an interim necessity where no other teaching can be found. Scholarships and further education are intrinsic to the healthy continuation of mission in our age. We need thinkers who will help shape the kind of mission in which we are involved. These people should be a resource for any missionary organisation and should be drawn from many different cultures.

Jesus is with us in this day of change and he promises to be with us until the end. We should greet this new day of mission as the first disciples did, knowing that he will be with us through it all. Jesus' promise tells us something else that is important. The task of mission will never be finished. He will be with us in our going right until the end. Christian mission isn't a programme it's a way of life. We are called to live and share our life with him. We will always find him in the act of mission because he is Missionary.

Questions:

- 1 From your experience would you say that you have known more of Christ's presence when you have been involved in some work of mission? Explain your answer.
- 2 Do you think that the word "missionary" should be dropped in favour of a term like: "International church worker"? What difference do you think it would make?
- **3** Is it "Mission Impossible" if we can never say "mission accomplished" or is it a new way of thinking about God's world?



Once the Albanian people were in bondage to communism – cut off from the outside world.

NOT free to have democracy. NOT free to travel. NOT free to speak their minds. NOT free to believe . . .

Today, following the collapse of the oppressive regime, the people are breaking their chains of bondage. Breaking Chains, the BMS Project 95, aims to raise £35,000 to resource evangelism and church planting in a nation which is hungry for God's word and which is seeing phenomenal growth in Christianity BMS missionaries are among those taking the good news of salvation in Jesus to the Albanians, seeing the church grow, discipling new Christians and training leaders.

YOU can be involved in this exciting breakthrough.
A resource booklet, bookmark and poster are available free and you can borrow a video or slide set to set your church, prayer group or housegroup going. All we ask is a contribution to post and packing.
Telephone Christine Neilson at BMS, on (01235) 512077.



Send more missionaries

A plea to British mission agencies to send more missionaries to Nepal was made at the Baptist World Congress in Buenos Aires in the summer.

Hari Gurung, a first-time delegate from Nepal, spoke of the nation as a developing country which was in need of many things, especially medical help. For this reason he invited Christian mission agencies to help Nepal.

Hari, who worked for five years as a pastor of one of the 35 Nepali Baptist churches in Nagaland, returned to his native Nepal in 1985 and planted a church in Pokhara.

The work has grown and 20 churches and 35 mission centres now belong to the Nepal Baptist Church Council, of which Hari is general secretary.

Before the communist government came to power in 1994 it was difficult to witness as a Christian, says Hari. "Now the government is tolerant of Christianity and tries to encourage religious tolerance for all."

The BMS has 43 missionaries in partnership with the United Mission to Nepal at Kathmandu and the International Nepal Fellowship at Pokhara.

Albanian baptisms

Three coaches packed with church friends and families left Tirana, Albania's capital, for the seaside with 53 baptismal candidates

It was the latest in a series of baptisms in the sea at Lexhe for

new Christians in Albania, once under the dictatorship of Enver Hoxha, who abolished all forms of religious worship.

The service was described as "very Albanian" — not very organised but with a sense of excitement and rejoicing as the 33 candidates from the church at Tirana and 20 from churches at Lexhe and Burrel made their professions of faith in Jesus.

Bert Ayres, of the European Baptist Federation (EBF), led worship on his guitar and Lezhe pastor George preached a short message in Albanian.

BMS missionary Gill Jones, who co-ordinates work at Tirana Baptist centre with the EBF, said: "There was a sense of excitement and celebration as the candidates went into the water and made their profession of faith. It was a time of praise."

The baptismal celebration was one of many positive developments in Tirana.

Congregations continue to grow and Tirana Baptist Church has moved into a new location — a cinema in Ali Demi. The rent is less than the church had been paying and security is better.

In the south, at Gjirocaster and Fier, three baptismal services have been scheduled.

● The mountain development project at Shkrete, featured last month, has won permission from the government to proceed.

Gardens open for the BMS

Two Cambridgeshire gardens, opened to the public during the summer, raised more than £1,000 for the BMS.

BMS area co-ordinator Jim Clarke, and his wife Eileen, threw open the gates to visitors at their garden in Little Downham, near Ely. And in Swavesey, the garden of Brent and Christine Hudson at Brent House became a hive of activity with a bouncy castle and steam train rides for the family.

Funds were swelled by the sale of cakes, jams, plants, Third World products, lunches and refreshments. The Gardens with a View days were arranged in conjunction with Cambridgeshire Baptist Missionary Fellowship.

Prayer call from Zaire

Evangelistic work has been started among sorcerers and occult workers at Ngonji-Rive, on the south bank of the River Zaire, near Upoto.

The Revd Mondanda Monongom pastor of the church at Ngonji-Rive has felt the call to direct work among these people in response to their activities which, he says, is calling into question the faith of many Christians.

He has sent out a request for prayer cover for his front-line work. "These people are working satanic miracles by their fetishes and blocking the process of development," he says.

"Their conversion would be like that of the magician Simon of Samaria. (Acts 8) We pray that the Holy Spirit will convict them and that the village of Ngonji will be liberated from their bewitching powers."

Budget for growth

Expansion of the BMS overseas spending budget has been planned in the 1995/96 Estimates approved by the General Committee.

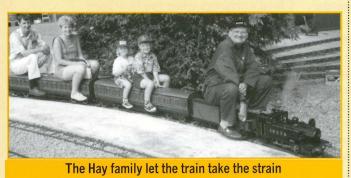
This year the total overseas costs are expected to amount to £3,283,650; next year it is estimated that £3,420,400 will be needed to fund overseas mission work.

To support this, an extra four per cent is being sought in contributions and donations.

In the UK, administration is expected to cost £746,700, an inrease of under three per cent on this year's figure, and £709,350 has been earmarked for constituency support, an increase of 3.13 per cent.

Working with children

The Church of God in Nicaragua have started an outreach team presenting the gospel to street children through puppets, clowns and excursions. They plan to create a hostel and refuge for them.



at Brent House. (See Gardens open for the BMS)

Reaching new heights

Reaching new heights of service is something we strive for in BMS but we have never employed a crane to do it for us. Although Missionary Herald reader Anthony Wilsdon, of Lightwater, Surrey, spotted this piece of equipment in Copenhagen during a visit, we can confirm that it is definitely not our commercial arm.



Crane in Copenhagen

IBTS move is complete

The new Prague campus for the International Baptist
Theological Seminary will be ready when classes begin on October 3.

There were fears earlier this year that the deadline would not be met because of the scale of the move and the state of the four major buildings, one of which is 200 years old.

But apart from work on nonteaching buildings, the move is complete. It took 25 volunteers to move the 55,000 volume library from Ruschlikon, Switzerland, and eight pantechnicons to transfer furniture and equipment.

YOUR RIGHT TO WRITE TO mb.

Challenge to Steve Chalke

SIR

I feel that I must challenge some of the statements attributed to Steve Chalke in the July/August issue of Missionary Herald.

1 He says, "when we think simply that all Muslims or Hindus are outside the fold and therefore going to hell that's - well, sort of comfortable".

Surely, believing people are in danger of hell is one of the greatest incentives for evange-listic and missionary work. Isn't that what impelled William Carey and others to embark on missionary work? Does it not inspire others to pray, give and support missionaries? What true Christian feels comfortable about people going to hell?

2 ".... we want to hang on to our exclusive belief that Jesus is the way and the truth, but then it becomes harder to deal with the Muslim and the Hindu."

I do hope that this does not mean that Steve Chalke no longer believes the words of Jesus, and that he believes there are other ways of salvation. If so, Jesus is wrong.

I am well aware that Muslims and Hindus may heed a different approach but surely they can only come to the Father through Jesus, the Son. They may be honestly struggling to find God, but they still have to come the only way.

Incredible passion and love for humanity cannot save them any more than they can save a person who is nominally Christian, but not born again.

If what Steve Chalke seems to be saying is true, do we need BMS any longer, or any other missionary society? If people can be saved by any other means than Christ alone, He need not have died!

ROBERT PILE Bexhill on Sea, Sussex

PS. If BMS believes what Steve Chalke appears to believe, I would find it difficult to continue supporting BMS.

CHECK OUT

OCTOBER 1995

ARRIVALS

Joy Knapman from Sri Lanka Derek Punchard from Brazil David & Ann MacFarlane from Italy

DEPARTURES

Action Teams to France, India, Sri Lanka, Trinidad, Albania Sue Headlam to Bangladesh David and Ann MacFarlane to Italy

Janet Claxton to Zaire Brenda Earl to Zaire

VISITS

John Passmore to France

ACKNOWLEDGEMENTS ANONYMOUS GIFTS

Bexleyheath	5.00
Chelmsford	100.00
Dorset - Relief fund	5.00
Fort Worth - Texas	1.00
GAYE	119.94
Glasgow	30.00
Golden Wedding	5.00
Larkhall	100.00
Nottingham	35.00
Pantter-le-Fyle	25.00
Postal Orders	20.00
South West Charitable Giving	14.74
West London	20.00

£480.68

LEGACIES

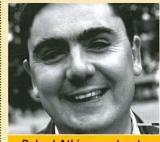
Burrell G E	953.12
Cartwright W J	1,000.00
Culverhouse Frederick H	52.87
Darlow Florence M	1,000.00
Donaldson David J	56,740.87
Glover Joan	20,000.00
Hill Stewart A	100.00
Muir M G	750.00
Page Evelyn R	53.06
Pellowe Ethel N	150.00
Preston J	4,200.00
Stevens Violet	12,500.00
Yuill William	14,434.12

111,934.04

Robert's Bean appointment

BMS missionary Robert Atkins who, some say, resembles TV actor Rowan Atkinson, when he's not smiling, is shortly to take over as pastor of Toulouse Baptist Church, in France.

He replaces Mr Bean . . . Murray Bean, to be precise, of New Zealand BMS.



Robert Atkins: pastorate

mhmh

ACTION CARD

Keep informed

World mission in the 1990s is exciting, invigorating, and challenging. And you are part of this every time you pick up the $\mathbf{m}h$ magazine, read it, use it as a stimulus for prayer, and stay up to date. From a recent survey here's what other readers have said about the $\mathbf{m}h$:

"I feel the magazine presents a superb image, very professional yet caring and Christian."

"I enjoy reading the **m**h. I am more able to appreciate the various ministries being carried out by our missionaries. Names become more familiar and prayer becomes more meaningful."

"The more one learns of those prepared to give up all for the gospel's sake, the more one feels the necessity to become a more effective local witness for Jesus."

If you enjoy reading $\mathbf{m}h$ please others about it. Use this order form to give them a copy for themselves

order form

Now is the time to place your $\mathbf{m}h$ order for 1996. Place it before December 31 to receive it at 1995 prices

1 Place your annual order through your church magazine secretary and receive your copy post-free at £5.00 for nine issues plus the BMS Annual Review.

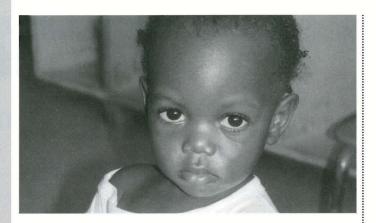
2 If you are not part of a church with a magazine secretary, order direct from us at BMS. A year's subscription to $\mathbf{m}h$ costs £9.40, post-paid. Simply complete and return this form with a cheque for £9.40 to the address below.

Please send me	copies of the m h starting with	(month
Name		
Address		
	Post Code	
Home Church		

Are you the church magazine secretary? YES /NO

MAGAZINE SECRETARIES AND FOR BULK ORDERS PLEASE NOTE: MINIMUM ORDER £15.00

Please return this form to Janet Keys, BMS PO Box 49 Baptist House 129 Broadway Didcot Oxon OX11 8XA Cheques should be made payable to the Baptist Missionary Society. BMS is a registered charity



This month's picture of an orphan in Barbados is a reminder that the United Nations has a strong commitment to justice and peace which embraces work with children through UNICEF, its children's fund, UNHCR, its refugee network and the World Health Organisation

United Nations, 50 years on

"Of course, if the United Nations Organisation didn't exist, you would have to invent it!" said one frustrated supporter against a tide of criticisms of perceived UN inaction or ineffectiveness in the former Yugoslavia.

And Christians would probably agree with that, for though the administration and infrastructure of the UN creaks or stumbles the principle is surely sound.

Not for nothing were the opening meetings of the General Assembly and Security Council held in religious buildings. The ethos was of hope and determination that peace should prevail; this was the dominant mood in 1945.

But the very title 'United Nations' begs a lot of questions! If people were not divided into nations, maybe we should be rather more united.

The deep loyalties to culture or territory or the notion of sover-eignty that constitute nationality have done so much damage over the centuries; one might hope we

had grown out of that into a vision of unity and co-operation but the evidence of our eyes in Europe (let alone other continents) soon humbles us.

It's good to be reminded of the marvellous Preamble to the UN Charter, "we, the peoples determined".

Let's catch that mood of determination again, against the tide of pessimism or fatalism that dominates 1995, not looking back in anger or nostalgia or even penitence (as so many 50th anniversary celebrations have done) but renewing our hope.

We, the peoples, together and determined - a wonderful `mission statement' for the new millennium.

Read the new CCBI booklet on "The UN, 50 years on". Send your card, pleading for continued and even increased participation by the UK in the life and work of the UN to:

The Rt Hon Malcolm Rifkind, Foreign and Commonwealth Office,

London SW1A 2AL.

Call to Prayer

Supplementing the BMS 1995 Prayer Guide. Week numbers correspond to those in the Prayer Guide.

WEEK 42

October 15 - 21

Brazil: Rio Grande do Sul and Santa Catarina

Martin and Kathy Hewitt will have moved house mid August after two years of uncertainty over their accommodation. In this time rent prices have escalated wildly which has made finding a suitable property very difficult. However the Southern Baptists have an empty apartment which they have made available until the Hewitt's next Home Assignment. Pray that they may have settled down after the upheaval of moving. Also pray for both Martin and Kathy as they have increased their responsibilities at church as well as both teaching in the Seminary. Pray for the students at the Seminary many of whom are facing personal difficulties and need better pastoral care.

Give thanks that John Dyer has been awarded a Master of Theology degree from Westminster College, Oxford for his dissertation in Lay Training in southern Brazil. He and his wife Maria are busy putting together a project for the training of pastors in Santa Catarina where they live. Subject to approval by the churches, it will be a new type of course using the principle of theological education by extension, the model used for their lay training programme. They already

have four candidates for this course. The Dyers will be back in the UK for a short while, December 1995 - February 1996.

Pray for Vince and Sadie MacDougall and family as they have recently returned to Brazil and for the Collict family and the Collinsons as they seek God's guidance for their future.

WEEK 43

0000

October 22 - 28

One World week

As a missionary society we are concerned with sharing the good news of God's reconciling love in Jesus with the whole world. Let us continue to lift up in prayer organisations like the United Nations, in its difficult task of working for justice and peace. Each of the articles in this edition of mh are concerned with these issues too. As you read each article, use the prayer points at the end of each one, to register your concerns and longings with God.

One body
and one mission
to one world
all working together
as Christ's body
alive and active
in the world
with one purpose to reach out to others
in loving Christian service
and witness.

0000

WEEK 44

October 29 - November 4

Nepal: UMN Health

Ian and Sally Smith are now back in Nepal. Sally is spending some of her time helping in a small research project for the UMN urban health programme. With other staff she is visiting carpet factories and helping to lead discussion groups with the workers about some of the issues the girls who work in these factories face. In their recent prayer letter lan and Sally write, "Please pray with us that we will be able to catch God's vision for us here and respond in obedience to his calling and leading."

Valerie Harwood has been visiting some of the former residents of the Ryder Cheshire home. Januka is walking better, has improved her educational skills and learnt some sewing. She has a sewing machine at home, which she is using to make some money. Bimla's family had made her a new room between two existing buildings with a bathroom at the back. She, too, has been busy making clothes to sell to contribute to the family income. Valerie writes: "I am pleased to say the present students are really doing very well and I am delighted with the better attitude taken by the staff. Two of them have taken on doing some extra work in the evening to help the students practise some of the things taught during the day."

Several missionaries who have served in Nepal need prayer regarding their futures. Katie Norris is waiting to return to Nepal, subject to the right job assignment; pray for Isobel Strang, currently on home assignment, as to what she should be doing in the future; Jerry and Ruth Clewett both have new jobs in the UK; and Andrew and Linda Mason and children

would welcome prayer concerning their future.

WEEK 45

0000

November 5 - 11

Brazil: Rondonia, Acre, Brasilia and Goias

Goiania, the state capital of Goias is growing fast. Pray for the evangelisation of the whole state, and for training of adequate leadership to take up the challenge. The youth work in this state also needs our prayers. Pray for Tim Deller, who has recently modified his ministerial role so that he is now responsible for the oversight and practical training of ministerial students. Rosimar Deller is busy developing her music ministry at Jardim das Esmeraldas Baptist Church. In the last few months she has been able to strengthen this aspect of worship and community life and in so doing has been able to get others to offer their musical gifts to the Lord's service.

Pray for David and Sue Jackson in Brasilia where David is involved in the teaching programme of the College and Sue is very involved with work at church - Sunday school, Bible study groups, leading the missionary council and teaching at a daughter congregation. She has also taken over short-term the Missions Dept at the College which means teaching Missions to two different groups, and World Religions as well as counselling and working with students on their practical assignments. Pray also for their children being educated in England and for the pressures and tensions this creates. The Jacksons will be coming back to the UK in 1996 for a year's home assignment, when David will be studying for a PhD and Sue an MTh, both at Spurgeon's College.



FACT

Ninety per cent of war casualties are civilians. 100 million landmines still lie undetected.

FAIR TRADE

- makes sure the chain between producers in the Third World and customers like us is as short as possible
- pays the producers a price they consider to be fair
- can provide support services to producers eg: training and advice to help with establishing and maintaining trading relationships

THINK BEFORE YOU DRINK YOUR NEXT CUPPA

Constitution of the second of

Millions of people are kept in poverty because they are paid a pittance for their crops. Out of every £1 jar of coffee sold in the UK, the producing country gets 37p. Some of this money goes to the government and some to the



the Fairtrade Foundation, which was set up by Oxfam and other agencies. The Mark tells consumers that producers in the Third World are getting a better deal. Cafédirect the leading Fairtrade coffee has sold over one million packets and is now outselling many other brands of ground coffee. Clipper teas have been awarded the Fairtrade Mark because they guarantee that workers on their plantations enjoy good working conditions. Some of their estates offer such benefits as housing schemes, creche facilities, schooling and funding of vocational training colleges for the teaworkers' children. Clipper teas are sold in selected branches of Sainsbury's and health food shops. Also, Premier

transporting, processing and distributing of

coffee. Fairtrade products are now on sale

in certain supermarkets and through agen-

Fairtrade Mark is the seal of approval by

cies such as Oxfam and Traidcraft.

health food shops. Also, Premier brands, which markets Typhoo tea says on its labels "caring for tea and our tea pickers". Premier buys the tea for Typhoo direct from estates which have higher safety, health and housing standards.

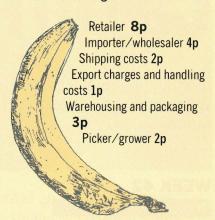
- Ask your supermarket to stock fairly traded goods
- Buy products that are more fairly traded
- Organise Cafédirect coffee mornings,
- use Cafédirect after church services and at midweek meetings

 Write to your MP at the House of Commons, London, SW1A 0HA.

Raise some of the issues of unfair trading. Say you support a trading system which pays better prices to coffee, tea and banana growers in the Third World.

Littlewoods stores have published a code of conduct for their clothes buyers in the Third World saying employees must be working in decent factory conditions.

A 20p Caribbean banana: who gets what?



BOOKSHELF

Global Consumer by Phil Wells and Mandy Jetter. Provides consumers with information which will help them choose goods which have been more fairly traded. The book covers products ranging from textiles to bananas.

Published by Gollancz. £5.99.

VIDEOSHELF

Bitter Sweet - the real price of sugar. This video explores the sugar trade of the Dominican Republic. It looks briefly at the history of sugar and shows how today its production is still a story of exploitation. Using sugar as an example it shows how the international trading system traps people in a cycle of poverty and semi-slavery, from which it is hard to escape.

Produced by and available from Christian Aid, PO Box 100, London SE1 7RT. Free hire. £9.99 to buy.

ASYLUM STATISTICS

In the first six months of 1994 there were 14,730 asylum applications. Of the 9,360 applications dealt with in this period, asylum was granted in 385 cases (4.1%) and Exceptional Leave to Remain (ELR) granted in 1,680 cases (17.9%). As of 30 June 1994 there were approx 50,000 appli-

cations remaining under consideration.

Sources: Home Office Statistical Bulletins and Parliamentary debates (Hansard).

In November 1990 Amnesty International published a report, United Kingdom: Deficient policy and practice for the protection of asylum seekers, making specific recommendations for change:

- detention of asylum seekers should be avoided
- in so far as a detention occurs, detainees should be given a full statement of the reasons for detention and should be allowed access to legal representation
- all decisions to detain should be reviewed as to their necessity and compliance with international standards by an independent, impartial and competent review board within seven days of the initial decision to detain (and 14 days thereafter)

On two subsequent occasions these recommendations have been reiterated publicly, and there have also been a number of meetings with government ministers (most recently in September 1994). To date none of the organisation's recommendations relating to the detention of asylum seekers have been accepted by the Government.

ACTION CARDS

You may well have seen Action cards featured in mh each month and weren't sure exactly what they were. They are a cooperative venture involving the Methodist Church, Baptist Union, BMS, United Reformed Church, Christians Aware and the Church of Scotland.

To take part you need to buy a set of 12 postcards; these depict an aspect of Christian caring for quality of life worldwide. For 1996 these will cost £2.59 including postage.

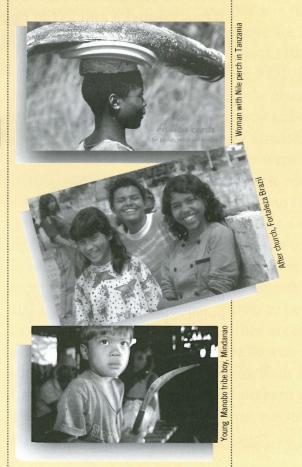
Every month the Baptist Times and mh contain an article under the "Action Cards" heading on a particular issue, not necessarily related directly to the picture on the card. The cards have a different address on

them for each month, and participants in the scheme are asked to send the card for that month with a short message of support, encouragement or challenge (or a combination!) to the person or group named. Cards in 1995 have drawn attention to child prostitution, work amongst deprived people in Calcutta, the employment of children in the carpet making industry, and the United Nations Rehabilitation Office in Tuzla, Bosnia.

This is a great scheme to take part in either as individuals or groups of people within a church or housegroup. Participants find that although they do not look for replies, some do indeed come. One supporter recalls that having written recently to the First Secretary of the Japanese Ambassador complaining of the lack of Japanese support in funding international development aid, he received a letter back-five pages long!

Cards for 1996 can be obtained from Methodist Publishing House, 20 Ivatt Way, Peterborough, PE3 7PG

Three of 1995's Action Cards



Resource
ideas for
group
discussion
starters

by Jan Kendall

gift with words, an enthusiasm to communicate, a fascination and ability with modern technology and a commitment to World Mission, particularly through the Baptist Missionary Society – these were the gifts that David Pountain brought to the BMS when he joined the staff in March 1982.

Having trained at the Manchester Baptist College, David had pastorates spanning more than 20 years in Lancashire, Yorkshire and the Cotswolds. As well as his own greatly appreciated pastoral and preaching ministry, this time in pastoral ministry gave him the opportunity to develop his skill with words, particularly those for use in worship. He was also used in association publications and this gave him a wide knowledge of printing practice and techniques and equipment that was becoming available.

When the opening occurred in the BMS for an Editorial Secretary, David did not apply but his name was suggested and he eventually agreed to appear for interview. It was the unanimous view of the interviewing group that he should be invited to serve and he began his work with BMS in March 1982.

Immediately it was clear that here was a man who, with his concern that the Society should communicate ever more effectively with the constituency, was ready to be an innovator. Building on the good traditions that were already present in the Herald and Look publications, David pioneered new approaches in graphic design and shape of the publication. His own writing skills were



After 13 years in the **m**h Editor's chair, David Pountain has accepted a call to the pastorate at Florence Road Baptist Church, Brighton. BMS General Director **Reg Harvey** pays tribute to David's service

The Editor's pastoral call

well to the fore, as was his use of contributions of missionaries and of overseas partners.

He is an enthusiast for whatever the latest technology has to offer and quickly the Society moved both to a higher degree of in-house printing and also the use of word processing. The graphic design work was expanded, with different artists used to introduce greater variety. The novel approach was used not only for the regular publications but also for the volume of leaflets and

booklets that the Society produces each year.

David's gifting was especially valuable when it came to the preparation of material that would be used in worship. This was shown not only in the prayers that were written for the annual Prayer Guide but also was extensively used in the preparation of worship and other materials in the project packs and young people's packs. When the Society was looking to the celebration of its Bicentenary, it was David's writ-

ing that was largely used in the preparation of special material for worship and the Society was able to participate in encouraging the publication of a book of prayers Praying with God's People.

David has never lost his concern as a pastor and this has been evidenced in his relationships with missionaries, both when they have visited the offices and also when David has made overseas visits. Such visits have not simply been to secure material that could go into print or photographs that could be used in publications but have also brought encouragement and refreshment to the missionaries and national leaders with whom David has had contact.

When note is also taken of David's sharing in the promotional programme of deputation speaking (as it was then called) and World Mission Link participation, particularly the Staff Teams, and his wholehearted involvement in the promotion team preparation of materials, the Society is indeed grateful for the 13 years of service that David has given. Our prayers and good wishes go with Dorothy and David as they settle into the pastorate at Brighton.

David's induction is at Brighton on October 14

A personal and independent look at justice and peace by Peter Briggs



utting the right book in the right place is part of the art of the librarian. It's not easy. Last week William Carey – A Tribute by an Indian Woman appeared on my desk; a biography but it's as well to check! The contents page reveals that two thirds of the book is about Carey and the modernization of India. New thought! This book must go into another section – Modern India and Western Influences. We have found the right place for Carey! Have we found our right place in mission? Carey's kind of impact has always been at the heart of BMS tradition. In my brother's recent book on English Baptists in the Nineteenth Century, the chapter on Society and Politics has these words: "These cases (slavery in Jamaica and colonial and company legislation in India) reintroduced Baptist leaders, of whom those associated with the Baptist Missionary Society were by far the best organised, to political activity". 1992 marked not only the BMS bicentenary but also Colombus's contact with America and the many tragic consequences which followed from that. Often this was because church leaders failed to give a central place to justice and peace in their mission. One of Reg Harvey's first statements when setting the tone for the bicentenary celebrations was that we were called to look to the future rather than to the past. It is not without significance, therefore, that in 1992 the General Committee set up a group to reinvestigate the place in the Society of justice and peace issues. A Justice and Peace Advisory Group now exists and was already working on the subject when Trevor Edwards, now General Secretary of the Jamaica Baptist Union preached his missionary sermon entitled the Church Without Walls in 1994. He spoke of the financial problems which burden his country and asked whether the "time is right for the BMS to reassert the advocacy role it so successfully commandeered in the past." As a result of action taken, representatives of the Society were able to meet the resident UK and Ireland representative of the World Bank recently. Another live issue is the war that follows every peace. In Angola, where our church partnership has existed for over 100 years, nine million mines remain to be cleared. This, too, is a matter of concern to the Society. Many other areas of injustice which prevent the establishment of peace will occur to you as you read this. It is humbling sometimes to read how others see us. Ruth Mangalwadi writes in her book on Carey: "The legalised murders of preborn children through abortion is a far greater issue in today's England than was infanticide in India in Carey's day."

Peter Briggs is chairman of the BMS Justice and Peace Advisory Group

mb. 1995 October

SETAPART FORME

Volunteers to work in partnership

Bangladesh:

Short term (six months) mature administrator working with the Bangladesh Baptist Sanga, to assist with central office administration.

Hungary:

Short term (academic year) TEFL teacher to train theological students in English at the International Baptist Lay Academy.

Albania:

Short term (six months) teachers in primary and secondary age ranges.

Thailand:

Short term
(six months)
administrator for
Chiang Rai mission
boarding school to
help update systems
which will effectively
manage financial
planning, working
with local office staff.
(Suit single volunteer
or volunteer couple).

Full time mission partners

Sri Lanka:

Ministerial couple with educational background to serve the Sri Lanka Baptist Union, which aims to have a greater input into schools and colleges.

Thailand:

Pastor to work with the Church of Christ in the Bangkok area to identify areas of outreach and social need, and encourage local Christians to become active in the community.

Nepal:

A number of professional long and short-term posts in medical, administrative, educational and engineering areas.

Other opportunities:

Surgeons, general practitioners, senior health staff, nursing managers, nurse educators.

Phone Andrew North on 01235 512077



Baptist Theological Seminary Library Prague Czech Republic

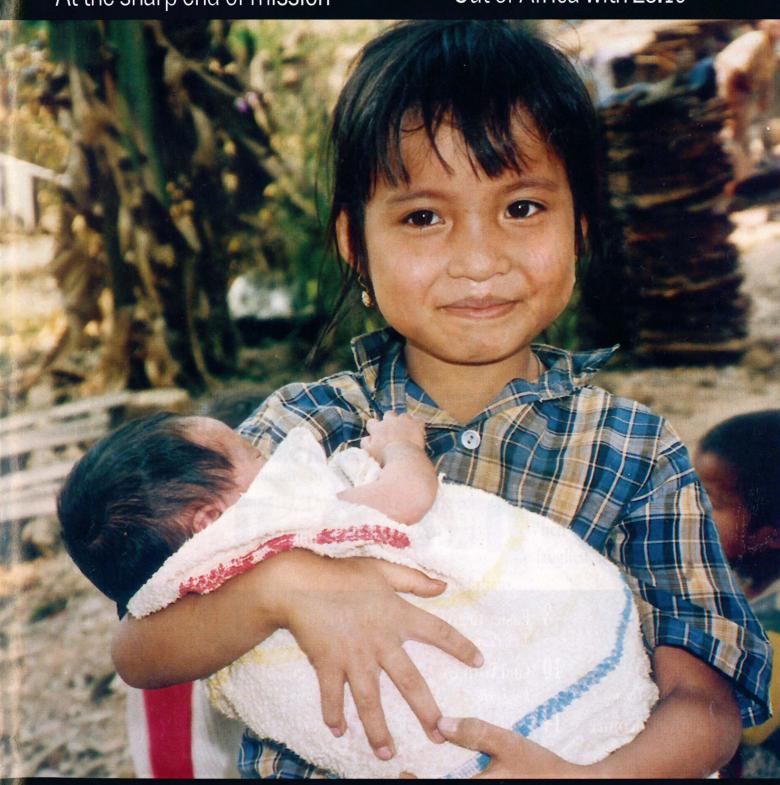
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God with us...

At the sharp end of mission

Zimbabwe Action

Out of Africa with 28:19



The Missionary Herald is the magazine of the Baptist Missionary Society





Zimbabwe mission: The BMS 28:19 Action Team report back on some embarrassing moments in the 'dark continent'

I God With Us: A moving story of how Jesus changed the lives of an unclean' family



Updates: How young people in our churches broke the target of the BMS Deka Bangladesh project appeal – PLUS – Events that took a violent turn in Shkrete, Albania

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Enquires about service overseas to **Director for missionaries**

Sian Williams

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editorial

A five year old came home from school and announced that she'd been chosen to play Mary in the school's nativity play. "Who's going to be Joseph?" her mother asked.

"How do you know about Joseph?" was the child's immediate and indignant reply.

Can we remember a time when the story of our Lord's birth was that new, when we were surprised anyone else knew about it? Can we recapture that startling time when we realised this was not just a pretty story only suitable for children to act out amongst the tinsel, Christmas trees and reindeer, but rather the earth-shaking account of the way God slipped into this world via a straw-filled shed?

Maybe those of us in the more developed regions of this planet have lost the ability to feel with our senses into the Christmas story. What relevance, beautiful though it is, has this story of a baby born into poverty for our relatively affluent lives?

Perhaps we must look at the nativity through the eyes of our sisters and brothers in other countries. In Zaire and Angola this Christmas grown adults will be acting out the story. The birth will be depicted noisily and painfully by those who know what it means to be born, to live and to die in poverty. Those supervising the census will be portrayed by those who suffer from oppressive officialdom every day. When Herod's soldiers enter the scene they will be shown as clowns to be laughed at by those who are for ever fearful of the military around them.

A baby born into this kind of world they can understand because it is their world. God entering into this world in Jesus to turn it upside down, to change it and save it is good news they are eager to hear and accept.

But their world is our world too. Let's open our eyes and see again what our missionary God has started by coming as a child to live and die with and for each human being.

Zimbabwe

As the 1995-96 Action Teams settle into their assignments, the 1994-95 team to Zimbabwe look beyond the safaris and tourist spots to a side of life not normally experienced by visitors. Reporting: Graham Everitt, Eleanor Fernyhough, Marc Richards, Marianne Young.

frica's paradise: the majestic beauty of Victoria Falls, the thrill of a close encounter on safari and whirling tribal dancers silhouetted in firelight. These are some of the romantic images of Zimbabwe that the average tourist would dream of before venturing into the "dark continent".

In contrast, we are all familiar with the emotive news reports from Africa: famine, drought, war, sickness, death. For many people that is all they do see. For us, however, we had the unrivalled privilege of going behind the scenes, meeting the real people and living their real lives for six months.

To say that every moment was idyllic would not be true. We got to see all sides of life in Zimbabwe from the heights of luxury in affluent Harare to the prostitution and homeless drunkenness in the areas the visitors never see.

We knew that we were not out there for an easy time or a holiday, but there were a few times when our western minds were shocked by the things we saw. Thirteen children huddled miserably under a table while their mother tearfully explained how the father had not been seen for several months. They will lose their home soon and then what? All we had to offer were words of encouragement. As we walked out of the house, safe in the knowledge that we would eat tonight, we all offered up our own silent prayers.

Many of the houses we visited were a single room, overcrowded and dark. It was these people who opened their lives and hearts to us, giving us food and, more importantly, friendship. The love that we received was overwhelming and the friends that we made will hopefully last a lifetime.

Along with the romantic images of Africa is the picture of beautiful chocolate-brown children with huge white smiles. It was those same children who first introduced us to something we were to experience a lot of throughout those six months: the issue of our skin colour.

Those huge white smiles vanished as astonished stares took their place followed by one of two reactions.

Terrified screams and tears as these strange white creatures (us) passed by, or pure fascination and the thrill of the chase they would follow us en masse down the road chanting "Khiwa" or "Murungu" (white person) - titles we were to get used to.

Although this was sometimes irritat-

ing and an interruption to our work, we knew they were only children so we grinned and bore it cheerfully.

We laughed off the stroking and hair pulling, we shook thousands of little hands and apologised at the petrified cries. With gentle encouragement and Polo mints we broke through most of the confusion and made many young friends.

What we didn't expect was some of the prejudice we experienced from adults as well. The church members were open minded and accommodating to our western culture, but we had to go into the real world at times!

The common Zimbabwean mentality and, we were reliably informed, a lot of Africa in general, see all white people as rich. There is also the added problem for females of what we christened the "Sharon Stone Syndrome". The only real contact that many Zimbabweans have with whites is through films and so their view of white girls follows the behaviour of those film stars and we ended up with the reputation of being loose! This caused many uncomfortable situations. Wild proposals in the street, brazen propositions from taxi drivers and frequent suggestive glances and comments often characterised our

Right:
Touristeye view
of Victoria
Falls
Inset:
Plugged

Falls
Inset:
Plugged
into
Western
culture –
twins
Shepherd
and
Shelton
Nkokha

shopping trips or stained otherwise peaceful days.

One particular incident actually required police intervention!

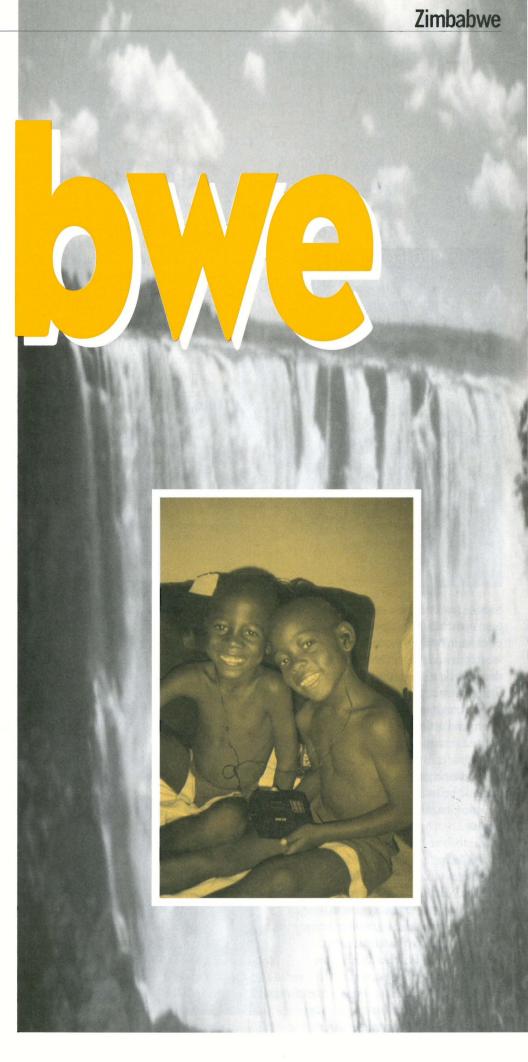
Waiting for a bus at the hustling bus rank in Gweru, we thought we would be safe even without the body-guard-style protection we were usually provided with. Maybe leaving two white girls alone was not the best idea ever, but there was no other option because of their other engagements. Surely people at a bus stop would be too busy with their own affairs but apparently not.

Within a very short period we found ourselves engulfed by ardent admirers asking questions, begging money and declaring amorous intentions! Unsure of how to react or what move to make next, we laughed and tried to extract ourselves without causing any more disruption.

Surrounded by over 30 people, unable to move, panic struck and our hearts began to speed... and then the police stepped in.

Being hauled out of the throng by two large uniformed men was embarrassing, but preferable to anything that could have lain in store for us,

Continues on page 6



PROJECT 96

The challenges of church growth in Zimbabwe are being grasped daily. Where God's people take the good news of salvation in Jesus Christ, they are acutely aware of the spiritual battles being fought. They are also aware that the victory is theirs in Jesus and enemy territory is being taken as lives are transformed from a superstitious belief in ancestral spirits to freedom in Christ.

From its launch next year, BMS
Project 96 will challenge Christians in
the UK to support our partnerships with
Zimbabwe Baptist Churches in providing
resources for church-planting, discipleship training, leadership development
and entrepreneurial and business training. •

had we not been rescued. The policemen escorted us to a bus amid amused cries from our rejected fan club and we left in one piece, our cool confidence shaken and our pockets \$50 lighter thanks to some light fingers.

Zimbabwean smiles are sunny and warm and attitudes are normally relaxed, beautiful people in a beautiful country. Amidst the rugged beauty and blazing colours, the laid-back attitude belies a history of pain and violence, racial splits and vicious tribalism.

Zimbabwe has gained the reputation of being a country divided. The two tribes of Zimbabwe: the Shona and the Ndebele have a checkered past. The government is now making many moves towards complete unity. Appearances may be smooth, but whether hearts will heal, only time will tell. Many people we spoke to about the 15 year old independence of Zimbabwe said that there were many aspects of the old regime that were

good, but the country moves on well in its own strength now.

For the past five years the country has suffered a severe drought. As each rainy season approaches hopes rise, but this year, as before, hopes faded and time passed without the expected and much-needed deluge. Despite the hardship of such a life the people rarely complain and have learned endurance and patience. There is a noticeable lack of materialism although this is changing as the west increasingly influences the culture. Often in homes where children may not be adequately clothed and fed, a TV and a stereo will have pride of place in the one-roomed house.

We loved the country, the people and the culture, yet it is so sad when

mere skin colour makes such a difference. The colour of skin opens or closes doors and affects attitudes. Where does this state of mind originate?

Apparently the original whites didn't want to mix with the blacks and so today the attitudes remain.

As Christians we know that God looks at our hearts. If only we could all do the same.

The Zimbabwe Action Team spent six months between November 1994 and April 1995 with churches in evangelism, youth work and church planting crusades. They shared their testimonies, led Bible studies, prayed for the sick and were involved in counselling, preaching and music ministries.



Above: The Zimbabwe Action Team Left: The Action Team's kitchen

A festive dilemma



BMS missionary Isobel Strang recalls her introduction to a Nepali Christmas

he soft warm air, still a touch fresh after the cool night and morning mist reminded me of the unusual nature of this Christmas. This was Nepal and my first Christmas in my own flat.

I had a new church, new friends, worked in a new language, related in a new culture and now new Christian Christmas traditions. Though Christianity was still new to Nepal in those days, the church still had developed its own practices for the celebration. Celebration in Nepal is synonymous with feasting and so for the church an enormous feast for all.

I had decided to keep a guiet Christ centred morning before the bustle of five hours at church with the celebrations to Christ our Incarnate King. I read of the Servant King and expressed my concern to Him that I had not been permitted to get alongside the Nepali ladies in preparing the vegetables for the feast. Sent to serve but being served.

Yet it was not the climate, culture nor the curry that made this Christmas so different. Those factors contributed but the absence of the "And so it's Christmas" atmosphere in my mind was inevitably deepened by absence of family, familiar trim-



mings and trappings.

Much later, weary from church, the feast and festivities over I sought the warmth of the late afternoon sun. The gift wrappings lay freshly scrunched on the floor. I sighed; Christmas almost over for another year.

The voice I heard faintly. The broad smile, lank black hair and bandage-topped crutch were all starkly familiar as I opened the door to Carli Devi. But it is Christmas I thought. A holiday. I do not want to welcome this recovering lady into my home. She has virtually nothing. I have the scraps of abundance all over the floor. What do I do now? what would my friend advise? What would my exemplary predecessor do? Lord, give me grace, wisdom, compassion, sense, everything get me out of this mess?

The year previously I had sat with this dear lady as part of her treatment. There seemed to be no other comfortable way to get her straightened out. Now a new Christian having feasted obviously to excess at the church feast she came looking for a place to "sleep it off".

What would you do?

She was stuffed. Could barely walk on her newly strengthened legs. Looked at me so pleadingly. Spoke so needfully. But the one

place she could sleep was strewn with paper, decorations and cards, chocolate and biscuits.

What would Christ do?

It is Christmas. Christ incarnate. Incarnate in his knowing this lady, her deepest of sorrows, her immediate needs. He said: "As you do to these, so you do to me."

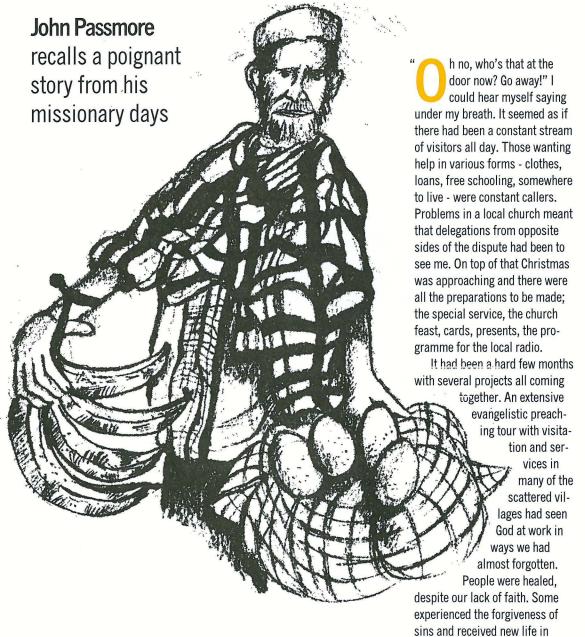
What should I do?

If I took her in and let her sleep here the questions were numerous. Would I be safe? Would she steal anything? Would this make her more demanding? Would she become more dependant on me?

Was it an answer to my prayer or one from my desire to get her away. I would go and get a taxi, bring it here and pick her up, take her to the bus park from where she could catch a bus to her village before they finished for the day, pay for her fare (as that was another reason as to her home's inaccessibility) and then I could continue on.

As I sat back in the taxi leaving her on her bus I 'phewed' and prayed again for wisdom and compassion as I made my way to a hospital to share Christ Incarnate with a paralysed boy and his faithful mother. They, too, were new believers in the Incarnate King but had not been able to celebrate their first Christmas at all.

Easier to give than to re



deeper commitment to Jesus and expressed a desire to know more of His will in their lives.

Alongside this, three of the housing colonies were nearing completion and the first families had moved in. A change in government and the resulting tidying up process introduced by the military administration had bulldozed flat all the shacks and hovels alongside roads and railway lines. The place certainly looked cleaner, but thousands had been turned out from what was to them 'home'. Now they had nowhere and nothing. The church's response had been to buy plots of low lying land on the edges of the town which were cheaper than prime development land, but near to the industries which had first attracted these people into the town and away from their farms.

Ponds were dug and the surrounding land raised with the excavated earth. Residents' committees were formed and plots allocated to needy Christian families. Some help was given to buy materials for the dwelling.

What had been created was not paradise by any means, but a place of relative security and worked out Christian community. It had been hard in terms of time,

Jesus. Others were brought to a

ceive

money and nervous energy. Now I was ready to relax - but for that doorbell!

On my way along the hall, I recognised the shape of the person huddled in the porch. This wasn't his first visit, nor, I thought with irritation, would it be his last. My mind flashed back to our first meeting . . .

He'd come to church one
Sunday morning and spoken to
me after the service. Like so
many others, he'd left his few
meagre fields to make his fortune
in the town. He and his four
brothers inherited less than an
acre each of their family lands.
His share was now mortgaged to
the local money lender. He cultivated the land of the harvested
crop but bore none of the cost of
seed, fertilizer or cultivation.

What a sorry specimen he was. I'd heard the story so often but there was something about this man. His drawn face had a quality which told me he wasn't about to give up. His tattered clothes were worn with a dignity not usually found in the squalor of the open drain beside which he lived. We had talked but then had come the inevitable - he wanted a loan - just until his first pay packet came.

I gave it to him and he repaid the loan that first time. But then the family came to join him. There were school fees, doctors' bills, clothes for the children, food and rent! Yes, he actually had to pay rent for his two yards of open sewer.

I had decided several times that this would be the last loan but how could I live in this comfort or sit down to the meal I could smell in the advanced stages of preparation and turn this poor creature away? What would it be this time? He now had a plot in one of the housing colonies so there was no rent. I'd given him extra money so that he could construct a reasonable home for his family. I'd even fixed up a job for his wife so that there was more money coming in.

Opening the door, I was just about to enquire what I could do for him this time, when he held out both hands. In one there was large bunch of at least two dozen bananas. And in the other a grubby, knotted cloth containing four eggs.

"These are for you. They're the first bananas from the tree we planted. With my wife's first month's wages we bought a chicken and it has just started laying. The eggs are for your children."

"My children don't need eggs and bananas," I replied. "They have enough. Your children need them. They are always hungry and the eggs would be good for them. You could sell some of the bananas to buy rice or flour. You bring these here today and will be back tomorrow asking for another loan. Take them home or to the market."

He didn't go. And the hands stayed outstretched. A shadow came across his still drawn face and tears formed in those cloudy eyes.

"Yes, you helped me and yes my children are hungry. I've not got any present for them at Christmas, nor any money, but it is because you helped us so much that I'm here. Are you the only one who can give? Must we always only receive? Please, we want to say thank you. It's not much but please take these things".

I didn't know what to say; I couldn't have said it anyway. I stood clutching the eggs and bananas and watched him move slowly out of the courtyard.

Going indoors, I began to think about the way I'd complained so often about missionaries and missions and their attitudes to "poor" national Christians. How they seemed to take great pleasure in giving, grudgingly, and only giving. Haven't we got anything to give in return? And when we do try to give, why are they so reluctant to receive?

John Passmore is the BMS Europe representative and served in Bangladesh (1977-1987). Based on a story by Mr Michael Sushaladhikari, President of Bangladesh Baptist, Sangha.

BREAKING

Once the Albanian people were in bondage to communism – cut off from the outside world.

NOT free to have democracy.

NOT free to travel.

NOT free to speak their minds.

NOT free to believe . . .

Today, following the collapse of the oppressive regime, the people are breaking their chains of bondage. Breaking Chains, the BMS Project 95, aims to raise £35,000 to resource evangelism and church planting in a nation which is hungry for God's word and which is seeing phenomenal growth in Christianity. BMS missionaries are among those taking the good news of salvation in Jesus to the Albanians, seeing the church grow, discipling new Christians and training leaders.

YOU can be involved in this exciting breakthrough.

A resource booklet, bookmark and poster are available free and you can borrow a video or slide set to set your church, prayer group or housegroup going. All we ask is a contribution to post and packing.

Telephone Christine Neilson at BMS, on (01235) 512077.

Now we are
We are free
We serve the Lord
and serve the Lord
Jesus who died for
us and is our Sapionr

God with Us

Bob Ellett tells the moving story of how the love and acceptance of Jesus transformed the lives of a family who were considered ritually unclean.

he Nepali night was just giving way to the first grey of morning. Rattle rattle rattle; an urgent knocking at our veranda door. I climbed out of bed and rubbed the sleep from my eyes and groped my way to the door. Two hours to go to breakfast.

At the door was Sitaram and his little girl. He looked very worried; the little girl looked very serious. She must have been only about five or six and she was so clean she looked as though she had been polished from shining hair to the tips of her toes. She clung tightly to Sitaram's hand.

"Good morning, Sitaram. Come in and sit down".

They sat down on the veranda bench. The little girl took fright at the bearded missionary standing before her and buried her head in Sitaram's waistcoat.

"I am sorry I kept you so long. What is the trouble?"

"It's our little girl. Can your wife help?"

"I am sure she will try,"

Rapidly waking, I returned to the bedroom.

"Who was it?"

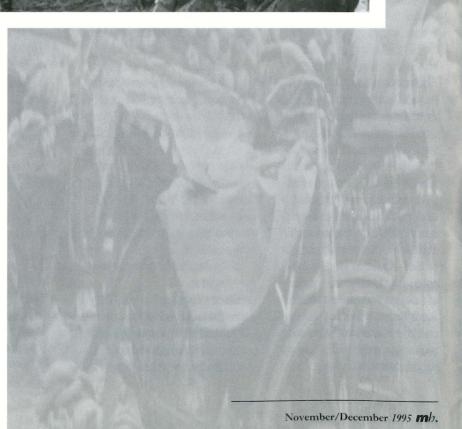
"It's our friend Sitaram and the little girl."

"What? 'The' little girl?"
"Yes, 'the' little girl."

One of the abilities that Ruth has is to get up from a near coma and appear fresh and bright and dressed in a few minutes.



Above: **Smiles** from leprosy patients who found acceptance in **Jesus** Right: Ruth **Ellett with** two pastors' wives to whom she teaches **English**



"Sitaram, what is the problem?"
"It's Jyoti. She is sick, she won't eat and her blood is thin. Can you help?"

Arrangements were made to get Jyoti to a doctor. When they had gone – Jyoti still clutching Sitaram's hand tightly – I was told the full story.

In the beginning, Jyoti's real parents were blind and begged for a living. They had no home and slept rough. Eventually, as the little girl grew, they found they could not feed her. Finally, they abandoned her in the open air market in the town of Butwal. Her name was Juti then which means 'dirty, unclean, contaminating'. Juti was alone, dirty, in nothing but rags and shunned and driven out by everybody.

Juti was found in the market by Sitaram and his wife. They, too, are considered unclean. Sitaram has had leprosy and it has left its scars in his body and in the way that society treats him. Because in Hindu eyes he is ritually unclean, they say he pollutes everything. If he buys tea at a teashop, he must wash his own glass. No one may give him employment without making themselves polluted. All that is left for such in Hinduism is to beg.

But Sitaram and his wife are now Christian. In Jesus they have found love and acceptance and hope. In spite of badly maimed hands, he has learned to carve wood beautifully and it has been our privilege with other missionaries to help him set up the local marketing so that his work now supports his family for some months of the year. They have a deep faith and have been praying for a daughter as a sister for their one son. As Sitaram's wife explained to the church with eyes filled with tears of joy, God has heard their prayer and given them Jyoti.

In adopting a little girl, they have accepted an enormous cost not just to feed and educate her but one day to

pay for the dowry when she gets married. Juti is already loved but they could not leave her name as 'dirty' so they have changed it from Juti to Jyoti; from a child of the dirt to child of light.

Bob and Ruth Ellett are BMS missionaries in Butwal, Nepal. Bob is an engineer and both are involved in encouraging local Christians in a variety of projects.

PRAYER POINTS

- Pray for this family and others like
- Pay for the other "Juti" of Nepal

To think about:

- How can we see God working through the lives of people in these events?
- How can God use you to bring life and hope to others?
- Sitaram and his family face an enormous cost for Jyoti, how much commitment would be too much for you? In the light of that, what was the limit of God's commitment to us?



Mh. in colour!

here's a fresh look to the Missionary Herald for 1996. For the first time in its history, Britain's best selling mission magazine will feature colour inside in every issue.

And we're giving the content a boost — building on the strengths of the past and adding to your usual features. Every month **m**h. will focus on a major mission issue or topic, bring into profile people whose lives have made an impact on building God's kingdom and update you on stories from past issues, providing prayer points throughout the magazine.

Every month, we'll bring you news from the 28:19 Action Teams, who spend six months abroad at the sharp end of mission. The BMS young people's Action Teams provide a vital way for the next generation to share the good news of salvation in Jesus with the world.

And every month we'll focus on one of the 22 countries with which the BMS has active mission partnerships, bringing you up-to-date statistics, news and stories . . . and hopefully a touch of humour.

In the 1996 *mh*. we plan to bring you regular columns, hoping to add to our regular contributors TV presenter and Baptist Minister Steve Chalke, former Bangladesh missionary John Passmore, BMS Europe Representative, and *mh*. Consulting Editor David Pountain.

News will play a major part in the 1996 **m**h. We'll keep you informed about mission events in UK churches through a new-look World Mission Link page; if people in your church have done something to support world mission, write to **m**h.with a photograph, if possible.

Also in your revitalised WML page will be a national diary, includ-

ing events, meetings and special presentations by Baptist churches and associations with a mission flavour.

And you'll be able to glean ideas from the World Mission Link "Agony" column in which we'll try to answer your WML questions.

Foreign news will continue to focus on events around the world which have a bearing on world mission and, particularly, on BMS activities worldwide.

New next year will be a missionary news digest specially compiled to update readers on missionaries' activities and to provide essential points for prayer.

The expansion of **m**h.is designed to give you more information, a greater reading choice and, above all, to provide you with more points for prayer – so that you can share fully in the BMS work of making Jesus known worldwide.

World Mission Link

Banners for world mission!

Viewfield Baptist Church, Dunfermline had an idea which involved young and old. The children were asked to take part in a Design a Banner competition. The theme was World Mission and the winning designs were then made into banners by the church banner making group.

Congratulations to the winners Stephen Dewar, Megan Corbett, Alison Stewart and Amy Simpson. The banners they designed are now displayed in the church and it is hoped that soon they will be going to countries where the church has missionary contacts.

Pictured, from left to right, Stephen Dewar, Megan Corbett, Alison Stewart and Amy Simpson.

Planning for world mission

What is your church doing in 1996? If you are planning an event, having a series of mission Bible studies, organising something for children, holding a prayer event, or a mission evening, World Mission Link can provide you with resources.

Speakers for meetings, ideas for things you can do, displays you can borrow, audio-visual programmes - they are all in the BMS Resources catalogue.

Contact your BMS Co-ordinator and discuss your needs. It's never too early to start planning.

Keeping in touch: Like Viewfield Baptist Church, news and pictures of mission activities in your church are of great improtance and interest. Send your news and photographs to The Editor, Missionary Herald, PO Box 49, Baptist House, Didcot, OX11 8XA. You can fax us on 01235 511265 or E-mail us on 100626,1577 @ Compuserve.com





Window on the World

SST

NEWA
magazinel
starting January 1996



Welcome to WOW! The exciting new world mission club for children. WOW opens up a 'Window on the World'. and is a great way for children to learn more about the special world mission God's given us.

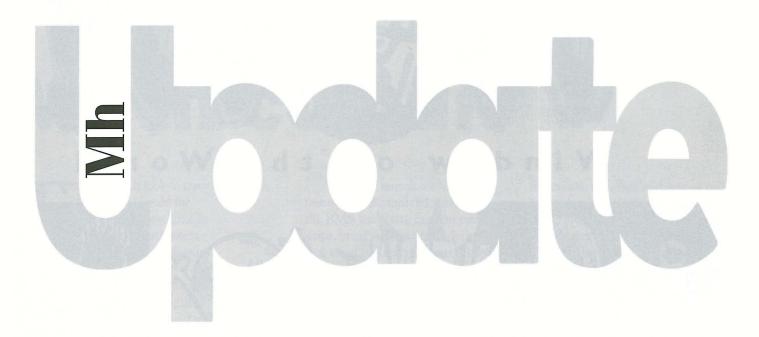
As a member of WOW club each child gets:

- Full colour bi monthly magazine
- large colour world map
- 24 great stickers to collect
- A Summer action day out
- Fantastic prizes to be won

And your Church gets a WOW Action Pack full of things to do. There's also a WOW project especially for children.

It costs just £2 for the year to receive WOW magazine, and you get all the rest free! It's too good to miss, so why not get your children's group to join today!

For further details see your magazine secretary, or contact:
'WOW CLUB', BMS PO Box 49, Didcot, Oxon OX11 8XA Tel: 01235 512077



Bangladesh

Tracy Roslyn with Deka Bangladesh BMS project news from around the UK

have never known a sponsorship project capture the children's enthusiasm as this did!" This is one comment made about the 1995 BMS Children's Project Deka Bangladesh. All over the country, thousands of children have been fired with enthusiasm for the project with the result that the target of £4,000 has been surpassed!

Deka Bangladesh is supporting the work at the School for the Blind in Dhaka, to which BMS makes an annual grant. Founded in 1968 it was the first school to admit blind or partially sighted girls and now teaches around 100 students. As well as teaching practical skills the school prints Braille books which are distributed amongst the blind in Bangladesh.

This is how just some British children got involved.

The children at West Bridgford BC, Nottingham, spent an evening playing games and tasting snacks blindfold, as well as drawing and writing poems. They then undertook a sponsored spell using words connect-

ed with the project and raised £155.50.

"Our church recently held a Family Fun Day organised by the Sunday School in aid of this year's BMS Children's Project. This involved a variety of activities including games, stalls, 'Splatting a Deacon', face painting and the like. A good time was had by all and we were able to raise £215.00 in the process." (Penrallt BC, Bangor)

The Brownies from West Green Baptist Church, London, performed the story of the Hare and the Tortoise at the coffee evening when they raised £100 for the project. They are pictured opposite, top.

At a college for the blind in Worcester which has a sensory maze created by the TV programme 'Challenge Anneka', the children from Red Hill Baptist Church decided to try to get around blindfolded and get sponsored in the process. "A number of blind students joined in and we had great fun being with them. We raised £284 in total and

gave £84 towards the college's lap top scheme, the remainder for the school in Dhaka."

Junior Covenantors at Chipping Sodbury BC, who raised £304.44: "The money has been raised through sponsorship events: swimming as many lengths as possible in a given time; for those who could not swim, going without food for a time; and for some just being silent for a period of time. None of these were easy for a group of children of this age!"

The members of Ducklington Baptist Junior Church put on an evening of singing and drama. Pictured opposite, bottom, one of the girls performs the Lord's Prayer at bed time with offstage 'divine' challenge which gave much pause for thought. (£63)

"The children set themselves the target of £50. They quickly exceeded that and went on to set new targets of £100 and then £150. In the years that I have been involved with the school I have never known a sponsorship project capture the children's enthusiasm



Remember Shkrete? Events took a strange turn in the mountain village where Baptist Missionaries are working to take the gospel – and an enhanced quality of <u>life</u>. **Glyn Jones** reports.

A question of life...

he little group of Baptists, mostly missionaries, had just arrived in a remote village in the mountains of Albania. They had come to deliver medicine and school materials from Christian well-wishers in England, and to give Andrew North, on a visit from BMS, Didcot, a chance to meet some of the villagers.

The journey had been tedious and harrowing, with our 13 year old Land Rover in low-ratio gears slithering along a muddy track cut into steep hillsides.

The road had been impassable during August, when it is normally open, due to unexpected rains, and it would soon be closed with the onset of the autumn rains. This had been our last chance and we were glad to get there. Our minds were full of good and positive things to say and do.

Almost immediately someone asked: "Did you know a boy died in the village six days ago?" I didn't, of

course. But the villager who asked the question knew that no Baptist missionary had been to the village for two months and death is no stranger to the people of the village, so I wondered why the question had been asked; there might be something unusual behind it.

"How did it happen?" I enquired.
"Oh, two boys had a fight. Afterwards one went home, got a gun and killed the other." That shocked me: even in anarchy-ridden Albania such violence seems excessive.

"How old were the boys?" Again, the answer was surprising: the person killed had been 26, married, with a three-year-old daughter; the killer was 21 and had immediately run away.

The whole village was in shock, for many in the village would now be unwillingly drawn into a deadly conflict.

The 500-year-old Albanian Code of Lek Dukagjene, a medieval legal code of astonishing severity, still oper-

ates in the mountain villages of Albania where modern law and order are wanting and the Code prescribes the taking of a life for a life.

But there will not be an arrest and a trial, followed by an execution in the normal European manner. Here, the relatives of the victim are expected to take the murderer's life in return, or, if the murderer has fled, the life of one of his relatives.

In practice, this leads to a reciprocating vendetta between males (of all ages) of the two family lines, broken only after a formal reconciliation between the families or when all the males of the smaller family have been wiped out.

So, a kind of war now rages in the village of Shkrete, conducted according to the strict rules of tradition.

First, the men of one family are duty bound by their honour to kill a man or a male child of the other family; but the females are not to be harmed and the Code says males taking refuge in their own houses



cannot be killed there.

Then, after the revenge killing, it is the other family's turn for revenge. Consequently, the men of the family awaiting retribution are prisoners of their homes while the women of that family have to do all the work of the farm and go to market, as well as doing their normal work in the house.

Since many people in the village are linked by lines of descent to the murderer or to the victim, anxiety and fear of death will plague village life until the matter is resolved, one way or other.

We went to see the bereaved family, to pay our respects according to Albanian custom. As we entered the house, we saw an old widow cleaning the yard, dressed in black and with haggard, drawn features. It later turned out she was the 23 year old wife of the murdered man; she looked about 60. Her young life was blighted.

We sat in the customary funereal silence in the darkened upper livingroom and sipped the strong, sweet

coffee which was offered to us.

There was little to say except that we were horrified and were very sorry at the turn of events.

We thought of their needs: for law and order, for liberation from the tyranny of fear, for young men who are less hot-blooded and can control their anger, for support for widows and fatherless children.

But most of all we thought of their great need of a saviour and a Godfearing life style.

Shkrete is a tough place anyway, the more so now, but it is one of the mountain villages in which we are committed to work to bring the gospel to a people who lack any religious experience.

On our way home from the village, we dropped in for an English cup of tea with some other Christian missionaries from England living in the town of Krujâ, who also work in the mountain villages.

They asked us if we had heard of the murder of a young man three days

Above eft: Road to Shkrete creates a challenge for the **BMS team** Above:

Shkrete welcoming committee

Eager new readers of mh.in the

mountain

village

Above

ago in Mafseq, the nearest village to Shkrete.

We hadn't until then. But it seemed less shocking now, almost

For 40 years, while practising its own brand of institutional violence, the communist rulers of Albania suppressed the traditional practices associated with the Code of Lek.

Murder is now on the increase. There have been hundreds, perhaps thousands, of murders since the demise of communism four years ago. Many are the result of "blood feuds".

It may be difficult for those living in Britain to appreciate that Albanian society is so unsettled. Pause to pray for the people of this troubled country, especially for the people of mountain villages such as Shkrete, and for the work of Christian missionaries among them.

Glyn Jones, A BMS Missionary and agricultural consultant, works with the European Baptist Federation in Tirana, Albania.

Fairly Quiet At least, it was!

A last, quiet look at life in the Zairian Baptist compound at Kinshasa, by **Owen Clark.**

he week before I left
Kinshasa, a month or two
back, was a fairly quiet one
on the CBFZ compound for me, at least. Deanna had gone on
ahead, and I kept my head down. I
had some written work to finish, the
flat to leave shipshape for visitors, and
my toothbrush and stuff to pack.

Inevitably there were a few interruptions from people wanting to say goodbye or make a last-minute request, but official farewells had already been said.

For Elisabeth Allford, next door, it was not so quiet. Steve was up-country fitting burglar bars to houses at Pimu, while she held the fort – and the phone.

It was just when the Ebola virus outbreak was hitting the news, and journalists from the The Independent, The Daily Telegraph and the BBC kept ringing to get the latest. Elisabeth was constantly in touch with medical contacts.

At the same time there was the hassle of trying to recuperate from Customs at the airport, the satellite communications equipment sent by

Right: Quite quiet – The CBFZ compound in Kinshasa



BMS, destined in the immediate to help the Ebola medical teams.

Ebola was a big story in the Western press. No-one was interested in the other diseases to which hundreds of people succumb each week—malaria, tuberculosis, typhoid and AIDS—nor those to which small children fall victim, like measles and diarrhoea. Apparently it's not these that sell newspapers, only Ebola, though they will still be with us long after Ebola has been forgotten.

One day Jean (as in French), the odd-job man, expressed concern that I was leaving. "How am I going to survive?" he asked.

"Perhaps you'll pick up a bit of work humping stuff around," I suggested, knowing that he had done this from time to time for people with sacks and bundles of produce to shift.

"There's no guarantee," he said, "and if I don't get work I don't eat." "One thing I will do," I said, "is to match the amount you saved, as promised."

Although he had already withdrawn all that he had put by, I had said that I would give him an equivalent amount when I left. I totalled the amounts recorded on his brown envelope, converting them by month into hard currency at the old rates of exchange, and then back into zaãres at the current rate of exchange to conserve their value. It came to 76,000 new zaãres – not as impressive as it sounded, being worth about £12.

"What will you do with it?" I asked. "Where will you keep it? Is there anyone you can trust with it?"

I wondered, in fact, whether he would even get past the gendarmes down the road without losing it.

"Well", he said, looking doubtful, "there's a chap that I sometimes buy a cup of coffee from."

Although, in my estimation, this hardly ranked with the Bank of England for security, I handed over the bulky package with a sense of inadequacy to help him further and a silent prayer that he would be its main, if not its only, beneficiary. Time alone would tell.

Malela, our protocol chap, came back off leave in time to take me to the airport. He slept on a bit of sponge in the office, at his own insistence, cocooned in his sheet against the mosquitoes, for we had to leave before five in the morning.

I had finished my work, cleared up each room in turn, as my wife would have done, locking valuables in our own bedroom, and completed my packing. I felt that I was leaving things in order.

The alarm woke me in time to make a cup of tea and get ready to depart. Malela brought the protocol Land Rover round, and we loaded my bits of baggage without haste. As we drove through the streets of Kinshasa, still quiet this early, I congratulated myself on as smooth a departure as I could remember.

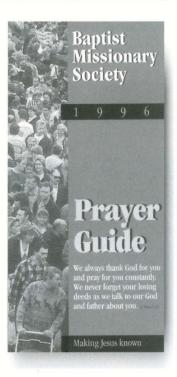
We were over halfway to the airport when it suddenly struck me. I had left my denture on the bathroom shelf – a fragment of a smile in a plastic pot. It was too late to turn back.

"Self-congratulation," I mused, "is always a risky business."

I would have to depend on the goodwill of colleagues in order to effect a reunion as quickly as possible. Sure enough a couple of weeks later I received a small package with a note from the Africa Secretary and a quotation from Ecclesiastes 12:3, about the grinders ceasing because they are few.

I'll try to be more careful in future – about self-congratulation, I mean. ●

Owen Clark and his wife Deanna are BMS Missionaries in Kinshasa, Zaire.



The BMS Prayer Guide — Order your copy now

Simply send a cheque or postal order for £1 (payable to the Baptist Missionary Society) PLUS your name and address on a sheet of paper, to:

Christine Neilson, BMS, PO Box 49 Baptist House, Didcot, OX11 8XA.

(We will dispatch as soon as possible but please allow 14 days for delivery)

BAPTIST MISSIONARY SOCIETY

The Baptist Missionary Society is seeking to appoint a

General Director

The General Director will be an officer of the Society and the senior member of staff. The post is open to a woman or a man, lay or ordained, who, baptised as a believer, is a member in good standing of a Baptist Church, or a United Church of which Baptists are recognised partners.

The person appointed will be expected to have:

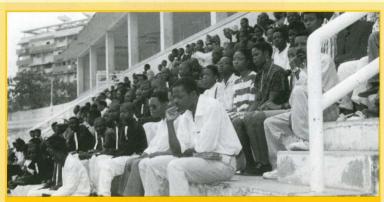
- A proven commitment to mission, and a willingness to see the BMS as the vehicle for this.
- The necessary theological ability to interpret the contemporary challenge of mission.
- An understanding of, and sympathy with, Baptist life and work in the United Kingdom.
- An openness to other cultures and the ability to relate to partner churches and bodies overseas.
- Leadership, management and administrative skills, to include the ability to work corporately and co-operatively.
- The ability, and readiness, to work with and through committees
- The ability to communicate through public worship, in large and small gatherings and through the media.

Further details and job description from: Rev Chris Haig, Lancashire and Cheshire Association of Baptist Churches, Latchford Baptist Church, Loushers Lane, WARRINGTON, WA4 2RP Telephone: 01925 633929 to whom nominations and/or completed applications must be sent by

15 December 1995

The BMS is actively involved in mission in over 30 countries and its work is supported by churches throughout England, Wales and

Registered Charity Number 233782



Crowds gather for the conference rally in Luanda

United call in Angola

Christians in Angola have taken a united stand in calling for change, against a background of a precarious peace process nationally.

For the first time in their history, the two organisations to which churches belong — the Council of Churches and the Association of Evangelicals — combined to promote a conference with the theme: It's Time to Build.

The 280 key church leaders and 70 guests — among them BMS Operations Director David Martin and Africa Representative Derek Rumbol — discussed and agreed a number of declarations which called on the government to fulfil its duties responsibly, speed the process of reconciliation and govern the country as it should.

The church is in a unique position to work for reconciliation; it reaches a variety of people across tribal, cultural and ideological differences, and it has recognised a duty to work for justice and peace, monitoring and denouncing abuses of human rights.

After the conference church leaders met with the Angolan Minister of Culture's religious affairs department to consider the resolutions.

Their meeting followed a week of lectures, debates, workshops, worship and plenary sessions at which key speakers included the Revds Ntoni Nzinga, an Angolan with the World Council of Churches, Soh Chye Ann, of the African Enterprise of South Africa, and Isaac Silvano, of TransWorld Radio.

The conference climax saw an estimated 20,000 at a rally in a football stadium in the capital, Luanda. The country's Council of Churches links 17 denominations and the Association of Evangelicals has 14 member bodies.

BMS is in partnership with the Evangelical Baptist Church in Angola (IEBA), funding projects in general church work, theological training and health centre work in Petroangola, Luanda and three in the north of the country. Next summer, following language training in Portugal, BMS missionary Simon Collins will head for Angola to work as a doctor in community health, based in Luanda, the first new BMS worker since 1991.

Christians jailed in Nepal

Eleven Christians in Eastern Nepal are serving a two year jail sentence after being found guilty of disrupting the Hindu religion.

They contended they were not proselytising outside a temple, as charged, but were arrested when leaving a prayer meeting. Bibles, hymn books and musical instruments were confiscated and they spend a year in jail before their case came to court.

The group says it was framed by Hindus who lied to police but its spokesman, John Thapa, speaking from jail in Ilam, was anything but bitter. "We're rejoicing in the Lord," he told our correspondent, James East. "It says there will be persecution for the sake of his name. We realise this and are happy."

Nepal church leaders are keen that this district court judgment should not be seen as a precedent and are deriving some comfort from the fact that the judge imposed a two-year sentence instead of the six pressed for by the prosecution.

Hard-line Hindus view
Christianity as a western import;
in the past 35 years there have
been some 200,000 converts.
Church leaders are concerned
that isolated Christian groups,
particularly in rural and traditionally intolerant areas, may be targeted by Hindus and sympathetic
police.

Under Nepal's 1990 constitution, the right to practise one's religion is protected but it states that "no person shall be entitled to convert another person from one religion to another".

Ed Metzler, Executive Director of the United Mission to Nepal —

with which BMS missionaries are serving — has asked human rights groups to investigate the case of the 11 Christians.

If there are no appeals and the 11 are of good behaviour, they could be released within six months, having served a year in jail already.

Albanian seeds of hope

A Dutch agricultural consultancy, Agrinas, has been working with farmers in Albania to increase yields and harvest quality of potatoes and to share their faith with them.

The potato project, started last year in partnership with Youth With A Mission (YWAM), has seen more than 20 tons of high quality seed imported at a cost of more than £28,000.

Initially, the farmers — hardened by 40 years of communist rule under dictator Enver Hoxha — were suspicious of the Agrinas team, which arrived with potato seed, fertiliser, chemicals and tractors. But today more than 60 of the poorest farming families in Albania's Pogradec district are enjoying the benefits of a stronger harvest.

The team see the project as a long-term evangelistic strategy. Leader Joost Van Den Hee said: "People's hearts need to be prepared to receive the gospel in the same way that the soil must be prepared before planting seeds."

BMS has strong Baptist partnerships in Albania, including agricultural consultancy input at all levels by missionary Glyn Jones.

Gospel at the carnival

The Notting Hill Carnival gave Christians from Westbourne Park Baptist Church, London, a mission field of more than a million people. They joined forces with the evangelistic organisation Viza-Viz to present the gospel through drama, puppetry and music as part of a project called One in a Million.

As well as performing arts, the team used the leaflet The Party Never Stops as an invitation to a Christian steel band concert at the church and as a gospel presentation. There was also a late night street party for revellers.

The Revd Dennis Pethers, of Viz-a-Viz, said: "The carnival is the biggest street festival in Europe and as such it's a unique evangelistic opportunity. Traditionally Christians have staved away but it was great to see them right at the heart of it this year."

One in a Million, based at Westbourne Park Baptist Church, recruits volunteers of 18 and over. Information: Phil Hobern, 01277 215222.

Cautious hope in Liberia

Baptist leaders in Liberia are cautious but hopeful that a ceasefire agreement, signed by rebel leader Charles Taylor and leaders of the nation in September, will open roads again so that they can visit Christians throughout the country.

During the five year war more than 100 Baptist churches have closed; in 1989 the Liberia **Baptist Missionary and Education** Convention had 253 member churches but last year only 54 were at its annual meeting.

Today, the convention's executive secretary, Emile Sam Peale, feels a sense of relief but is cautious — a feeling shared by churches in Liberia. "Now that the main players are directly involved, especially Charles Taylor, I feel more hopeful," he says. "When the roads are opened, that is a sign that we have moved forward."

This, he said, would enable visits to the Upper Nimba area where there had been no contact for more than five years.

Lasting peace, for Sam Peale, means disarming more than

60,000 people still holding arms but he is concerned that peacekeeping forces have only 8,000 soldiers to do this. But Baptists are, nevertheless, encouraged.

"Before the recent peace agreement, Baptists fasted and prayed for peace and spoke out against human rights abuses," says Sam Peale. "It doesn't make us popular but we must speak out."

Changes to the team

Changes to the BMS national coordinators' team have seen the retirement of South and West's Leslie Gregory. Leslie, who operated from home at Salisbury, served nine Baptist associations.

Leslie, who pastored Baptist churches at Hastings, Battersea London, and Edenbridge from 1960 to 1983, joined the BMS in London before becoming its South and West representative in 1986.

Delyth Wyn Davies takes the co-ordinator's reins in Mid and North Wales. Delyth, who lives at Porthmadog, in Gwynedd, trained as a teacher at Bangor and taught music at primary school level from 1984 to 1987.

She felt the call to full-time Christian work and served the Presbyterian Church of Wales as a children's work organiser from 1988. Delyth, a member of Bethel Baptist Church, Penrhyndeudraeth, is a Sunday school teacher, worship leader

and leader of a midweek children's club. She has also led children's activities within her association and been a speaker at a ministers' retreat.

CHECK OUT

NOV/DEC 1995

ARRIVALS

Jenny Dorman from Nepal David and Catherine McLellan from Nepal Joanne Lewis from Nepal Tim and Rosimar Deller from Brazil Kevin and Linda Donaghy from Brazil Lee and Evelyn Messeder from Brazil Peter and Sheila Brewer from Brazil Justin Sismey from Brazil Peter and Sheila Brewer from Nicaragua Stephen and Elizabeth Allford from Zaire
John and Rena Mellor from Zaire
Mark and Andrea Hotchkin from Guinea Conakry Neil and Marjorie McVicar from Calcutta John and Lynne Thompson from Brazil

DEPARTURES

David and Janet Kerrigan to Sri Lanka Joy Knapman to Sri Lanka David Payne to Nepal David and Ann MacFarlane to Italy Stan and Maureen Porter to Brazil Derek Punchard to Brazil

VISITS

Derek Rumbol to Zaire

ONYMOUS GIFTS

AITOIT INOUS C	
AF Voucher GYE 190	134.88
ardif	10.00
armarthen	10.00
harities Aid	25.99
umfries	25.00
arrow	10.00
wansea	0.00
atford at	30.00
lest London	46.00

FGACIFS

£301 87

LLUAUILS	
Arton Mrs Janet	2,00
Bryant Mrs Florence	52
Clarke Miss Esther	50
Coleman Mr Arnold	1,37
Gowler Mrs Doris	1,60
Harding Mrs Irene	
Horne Mrs Elsie Fannie	2,10
Lawrie Mrs Jeanne	1,00
Ledgard Mr John Syke	14,50
Maskell Mr Wilfred	9.82
Mole Mrs Margaret	2,50
Morley Miss Dorothy	10
Nuttal Mrs Margaret	23
Pegg Mrs Mabe	1.27
Pellowe Mrs Ethel	15
Roberts Miss Ethel Ivy	1.93
RoseMr William Arthur	10
Smith Mrs Phyllis	76
Steggall Miss Ruth	65
Thorpe Mr Geoffrey	25
Turnbull Miss Mary	2
Turner MissDorothy	35
Wright Miss Hilda	12.11

Yerrell Mr Arthur



Carnival street action, courtesy of Westbourne Park Baptist Church

ACTION CARD



This month's Action Card picture of a young rice harvester reminds us that the world's child labour issue is still a challenge which needs addressing

CHILD LABOUR

The exploitation of child labour is a worldwide problem. Millions of children work to help their families in ways that are neither harmful nor exploitative, but millions more are forced to suffer as a result of working too young, for too many hours and in hazardous conditions. By the time such children reach adulthood they are often damaged physically, emotionally, morally and intellectually, having lost the opportunity for an education that would provide a better future for them. In the longer term, however, the exploitation of child labour not only damages the children concerned but also inhibits the emergence of a skilled workforce, forcing the countries concerned into a cycle of impoverishment.

It is predominantly the children of marginalised communities, their futures already threatened by inadequate diet and health care, who are at greatest risk from exploitation at work. In India, the majority of children in servitude are children from low castes or tribal minorities. In

Latin America, the highest incidence of child labour is found among the indigenous people.

The first ministerial meeting of the World Trade Organisation. set up to administer international trade, will take place in Autumn 1996 and it is against this background that recent calls for trade boycotts on goods produced by child labour have gained currency, however, child labour, will only be eliminated through long term programmes that involve the support of the national populace and address casual factors. The international community must support these movements by targeting development aid to help states provide primary education, job orientated education, education in the workplace, free school meals or stipends to parents to replace the child's earnings.

Anti Slavery International has been working tirelessly on the issue of child labour for over 20 years and you may send this month's card of support to them at The Stableyard, Broomgrove Road, London, SW9 9TL.

Call to Prayer

Supplementing the BMS 1995 Prayer Guide. Week numbers correspond to those in the Prayer Guide. The 1996 Prayer Guide may be ordered from BMS, priced £1

WEEK 46

November 12-18

France

Join with Phil and Rosemary Halliday in giving thanks for their first baptism of French believers. Cecile became a Christian during the Billy Graham Global Mission back in March after attending church for about a year with her sister, Carole, Mark and Alain have grown up in Christian families and have now come to the point of publicly declaring that they have chosen for themselves to follow Christ. Pray for these four believers that they may truly be salt and light in their society and may grow in their Christian lives and bring others to the Lord.

As for Phil and Rosemary themselves, they now know that they will be staying at Massy Baptist Church. Phil will be the first full-time minister since the church began in the mid-seventies. Pray for them as they seek to consolidate the work already begun, and to continue to build it up so that, in due course, the church will be able to call and support a French minister.

Robert & Catherine Atkins will have moved to Toulouse where Robert will be taking over the pastorate at Toulouse Baptist Church. Though this church is only small in terms of members, the Atkins believe this is the right place to be and that God has great

plans for them and for this city.

Remember also the other BMS missionaries working in France - John and Sue Wilson at Morsang-sur-Orge; lan and Pauline Thomas at Carcassonne; and Neil and Ruth Abbott at Clermont Ferrand. Chris and Christine Spencer are now back in the UK and seeking guidance for their future.

WEEK 47

November 19-25

Bangladesh-Christian Education

Pray for Valerie Hamilton as she nears the end of her service of 28 years with the BMS in Bangladesh. She continues to coordinate the Sangha's Sunday School programme through the eight Sammilanis (districts) and has a team of co-ordinators to help her. She is keen to get the matter of her successor raised at Sunday School Committee meetings, but the Bangladeshis are shelving this at the moment. For Valerie's peace of mind it is important that this is dealt with and the handing over is done satisfactorily.

Also remember Christine
Preston as she starts the learning
processes all over again in
Kathmandu, and Sue Headlam
recently returned to Bangladesh
after a short period of Home
Assignment.

David Kerrigan, who with his wife Janet, served in Bangladesh from 1982 to 1988 along with their two daughters Rebecca and Sarah have recently joined the team of BMS Representatives as the Asia Representative sharing responsibilities with Joy Knapman. Pray for them as they seek to settle in and find their feet again in this new and demanding role.

WEEK 48

November 26-December 2

Africa: Secondments

Secondments began in Africa in a big way after all BMS missionaries were instructed to flee from Zaire in September 1991. So several missionaries were found ministries with other Christian missions. As these were for limited time periods several are now coming to an end.

Andy and Jenny Wilson are now back in the UK after their time in Cameroon. They have taken leave of absence from the BMS and are considering various options for their future. Jenny has been taken on as a locum, while Andy looks for other work.

Helen Johnston, too, has a turn-around in her service for the Lord. She was in the UK last Christmas, and expecting to return to Sierra Leone when the European Baptist Mission recalled most of their missionaries because of rebellion and unrest. She is however now packing her bags to go out to Nepal with the UMN and expects to begin work there soon.

Alan and Ruth Wood, having served in Niger with SIM (Society of International Ministries), are also back in the UK. They had to return earlier than expected because Alan developed health problems, which have since

cleared up. From July this year Alan has been working as the Area Organiser for Wales for the Leprosy Mission, a job not unrelated to his medical experience in Niger.

Some missionaries are still continuing in their secondments, though, and still welcome our prayers:

Doctors Mark and Andrea
Hotchkin are in Guinea with the
Leprosy Mission, and they comment that in general hygiene
standards in the central hospital
are improving, and their workload
is increasing as people gain confidence in the hospital.

Adrian and Sylvia Hopkins are in the Central African Republic with the Christoffel-Blindenmission, and are continuing to work on a project which seeks to prevent river blindness.



WEEK 49

December 3-9

Children

000

Loving Father God
this is the time of the year
when we prepare for the coming
of Jesus into the world;
may it be a time
when children especially
understand the value
you place
on even the smallest child.

WEEK 50

December 10-16

Angola

Simon Collins will have just finished a Tropical Medicine course in Liverpool. In the New Year he will be going to Portugal to continue language studies. Please pray for him as he is very conscious that humanly speaking he will be on his own, but please pray that he will be very conscious that God is his strength, and that Simon will be able to rely totally upon him. Simon says, in his latest prayer letter: "For far too long (all my life perhaps), I have been safe within my comfort zone. I have rarely been in a position, and certainly never for any length of time, when I have been unable to cope using my own resources. God met me and told me - and pretty bluntly - that he was taking me to Portugal to get me out of my comfort zone and into a place where I will be able to rely on him."

Continue to pray for Angola, a land scarred by over 30 years of war.

WEEK 51

December 17-23

Zaire:

Theological Education

Owen and Deanna Clark have recently returned to Zaire after a period of Home Assignment. They are keen to use their experience gained from the Portable School at Kinkole to organise further elementary training courses for lay leaders in other parts of the district.

Mr Makiadi, head of the Christian Education department of the CBFZ recently suffered a stroke and died two days later. Elizabeth Allford recalls two things from his funeral service:

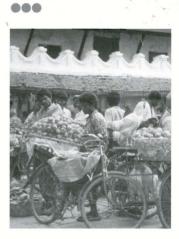
nobody said anything negative about him, which is unusual in Zaire, and secondly, his wife testified that in all their married life he had never beaten her, which is again unusual in that culture even amongst Christians. Please pray for a replacement for him. Rena Mellor has been involved in teaching adult education, and has been using available literature, particularly emphasising the importance of 'lay-training'. John Mellor writes:, "Too many professional pastors think they can run the church's spiritual ministry on their own. It would be a contradiction in terms to think that Matt 28:16-20 could be fulfilled by a professional clique alone."

WEEK 52

December 24-30

God with us

An old familiar story
of baby
stable
angels
shepherds and kings:
Lord God,
strip away the trappings
and help us to receive Jesus
into our lives
simply
as your gift
to a violent
and weary world.



BIG SLURP

Following on from fair trade issues raised in the October edition of the Missionary Herald it is good to highlight the UNANI-MOUS decision of the Baptist Assembly in Plymouth 1995 as to the resolution of the Alliance of Baptist Youth, that all churches in the Baptist Union of Great Britain should become fairly trading churches. This resolution agreed in Plymouth asks our churches to buy fairly traded goods, especially in the areas of tea and coffee, known as Clipper Tea and Cafe Direct.

Now there is an opportunity for everyone to get involved and take action on this issue.

The Big Slurp Action Day is Saturday 10 February 1996.

The Big Slurp (idea created by the Baptist Union of Great Britain and Christian Aid) is an opportunity for you to stand up and show the world that you are in favour of buying fairly traded goods and recognise the needs of workers in Third World countries and respond to them by buying fairly traded goods.

The publicity for the Action Day says, "We now want to challenge you and your church to hold coffee and tea tasting sessions, in some of the most unusual places possible and in the largest numbers. By this action you will draw attention to the plight of our brothers and sisters in Third World countries.

"We want to tell the newspapers and the local radio stations, what you are doing, where you are doing it and when you are doing it, so that they can come along and report on what you are doing. Then more people will know that they should be buying fairly traded goods."

Once you've taken part in the Action Day you will be able to apply to the Baptist Union of Great Britain for a certificate that will demonstrate to others that your church meeting says, "we agree to serve only fairly traded tea and coffee at church events."

Write to the Baptist Union of Great Britain, PO Box 44, Baptist House, 129



Broadway, Didcot, OX11 8RT for more information and ideas to help you become more involved. There will be something for everyone to get involved with.

P.S. The Missionary Herald would also be interested in hearing about what you did as part of The Big Slurp. We are particularly keen to feature the most unusual place for a Slurp. Write to tell us and send your photos in to the Publicity Manager, Missionary Herald, Baptist Missionary Society, PO Box 49, Baptist House, Didcot, Oxon, OX11 8XA.

GONE, AND FORGOTTEN

Cardmas!

Crackermas!

Tinselmas!

Jinglemas!

Turkeymas!

Puddingmas!

Stockingmas!

Drunkenmas!

Excitementmas!

Overdraftmas!

Disappointmentmas!
ALKASELTEZERMAS!

God came down at CHRISTmas, And found it wasn't.

Gordon Bailey from "Moth-balled Religion"
published by STL.

Did you know that the first Christmas card was sent out by Sir Henry Cole (1808 - 82) in 1843, but this did not become an annual custom until 1862.

FOR DISCUSSION:

- 1 Describe the ways in which you believe God is with you today. What senses, feelings or beliefs cause you to think this? Is this sense of God being with us revealed to those around us, and if so, in what ways?
- 2 If Jesus were to come in person to your town (church or home) this Christmas, what sort of a welcome would he get?

a Recalling the words of Jesus recorded in Acts 20:35, "It is more blessed to give than to receive", in what ways could you as individuals, and as a church give instead of receiving this Christmas?

ACTION POINTS

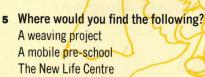
- 1 Read the Advent and Christmas stories in the New Testament again, in as many versions as possible. Rewrite the story in your own words using modern day situations in a) a familiar cultural setting and b) an unfamiliar setting as far as you are able, but do try and use your imagination. Have you learnt anything new?
- 2 This Christmas, highlight at least one group of needy people in your area, perhaps focusing on those who have needs akin to those in the Christmas story eg homeless people, or refugees. Arrange to do something practical to show them the love of God in action.

QUIZ

Have fun with your friends, or at your Church's Christmas Party

- 1 Name the continents in which BMS works
- 2 As of 1 October in how many coun tries is BMS involved?
- **3 On 1 October there were**a) 105 b) 167 c)193
 BMS missionaries
- 4 Link the following capital cities and countries

Albania	Bankok
Bangladesh	Managua
El Salvador	Harare
Indonesia	Kathmandu
Nepal	Dhaka
Nicaragua	San Salvador
Thailand	Jakarta
Zimbabwe	Tirana



Khimti hydro-electric project a 'Portable School' SCOTVEC

6 True or false

Nepal is is the world's only Hindu kingdom

7 What is the main religion of the following countries

Albania El Salvador India Sri Lanka

Zimbabwe

8 How many Baptists are there in Belgium

under 1,000, under 10,000 under 5,000,

9 In 1990 two BMS missionaries started work in France

how many are there now?

10 Can you unmuddle these foods

Albania - curry goulash - France Bangladesh - tortillas croissants - Hungary El Salvador - Zaire manioc - qofta

11 How much money did BMS need in 1995 to meet its committments

a)£3 million b)£4 million c) £4 million

12 Names are always changing. Can you give the old name of the following

Sri Lanka
Zimbabwe
BMS Co-ordinators
Bangladesh
Home Assignment
Mynamar

13 How many times can the UK fit into Brazil

35,

15,

55 times

14 Give the main language used in the following countries

El Salvador Sri Lanka India Angola

15 List the countries where BMS is involved

Answers

Africa, America, Asia, Europe 28 - BMS has full partnership with 22 countries and is involved in a further 6 countries1 Albania - Tirana El Sal - San Salvador Bangladesh - Dhaka Indonesia - Jakarta Nepal - Kathmandu Nicaragua - Managua Thailand - Bangkok Zimbabwe - Harare A weaving project - Chandraghona, Bangladesh the project provides work for women who were previously destitute A mobile pre-school - Sao Paulo, Brazil - the school is in a bus and visits favelas The New Life Centre - Chiang Mai, Thailand - the centre provides accomodation and training for young women, many having been rescued from brothels Khimti hydro-electric project - Nepal a 'Portable School' - Zaire - providing training for lay leaders SCOTVEC - Albania - training agricultural workers True

7 Albania - Islam
El Salvador - Christianity
India - Hinduism
Sri Lanka - Bhuddism
Zimbabwe - Christianity
under 1,000
10

O Albania - qofta
Hungary - goulash
France - croissants
Bangladesh - curry
El Salvador - tortilla
Zaire - manioc

Ceylon - Sri Lanka Southern Rhodesia - Zimbabwe BMS Representatives - BMS Co-ordinators East Pakistan - Bangladesh Deputation - Home Assignment Burma - Mynamar

 13 5 times
 14 Spanish - El Salvador Sinhalese - Sri Lanka Hindi - India Portugese - Angola

5 List the countries where BMS is involved
(give 1 point for every 7 correct countries)
BMS has full partnership with
Albania, Angola, Bangladesh, Belgium, Brazil, Croatia,
El Salvador, France, Italy, Jamaica, India, Indonesia,
Nepal, Nicaragua, Portuagal, South Africa, Sri
Lanka, Thailand, Trinidad, Tunisia, Zaire,
Zimbabwe (22) BMS has involvement with Bulgaria,
Central African Republic, China, Guinea,
Guyana, Mynamar (6)

Total points 50



Resource ideas for group discussion starters

by Jan Kendall

Jenny Smith reflects on her time as a BMS volunteer in Budapest, Hungary.

God's knitting pattern:

erhaps it was the Hungarian student who stayed with my family one Christmas when I was 12; It could have been the two Hungarian teachers who visited my church in Oxford. Then there were the couple my parents knew who went to teach English in Budapest. And, no doubt, the Christian conference in Budapest that I attended had something to do with it.

All four strands came together in what a friend calls "God's knitting", and I found myself teaching English in a Hungarian secondary school for a year. One year turned into two, and then three, with a new job at the International Baptist Lay Academy.

Every morning I taught English to

small groups of Eastern European Baptists, who had been sent to IBLA by their home churches. Many of the books they needed for their theological studies were in English, so they needed a good command of the language. We also ran evening language classes for the locals, as a kind of outreach

As every missionary knows, nothing is neatly confined to a job description. When IBLA moved to new premises my work included furniture removal, setting up the library, and

even interpreting instructions on Hungarian packet soup mixes for teams of American volunteers. During the six months the school was not operational, I assisted the pastor of the International Baptist Church, doing administration work, and spending hours travelling round the city getting things done which would take 15 minutes in England.

It has been an unforgettable privilege to live and work for God in Budapest but it was not all easy, nor as I had expected.

My biggest regret is spending so much time with ex-patriates that I didn't get to know many Hungarians.

I didn't accept my land-lady's invitation to spend a day with her family until my last weekend. I spent all day translating for my sister, and was surprised how much I learnt in the process. Even after three years of learning a foreign language, you can still make ridiculous mistakes. I confused the word "mise" (catholic mass) with "mese" (TV car-

toons), which provoked some hilarity.

"It's just as if you never went away," say my friends in England, but three years have passed, and I am a very different person. If I hadn't learned patience in Budapest I would have gone crazy at the sight of a pointless post office queue.

One aspect of life I won't miss is Hungarian telephones. Some homes have been on the waiting list for 15 years, but when the phone arrives it often connects you to wrong numbers

Students from IBLA relax on an outing. Inset: Jenny Smith



Waves A personal and independent look at Mission by Carolyn Green



or cuts you off unexpectedly.

I will miss the very convenient 24-hour corner shop a minute's walk from my flat, the cheap and extensive Budapest public transport system, the constant sunshine and reliable weather, and the huge spectrum of size, colour and flavour of peppers.

Of course, I will particularly miss my students.
Seeing off 15 of them on the Moscow train at the end of term was like the final scene of a film.

They caused an unusual spectacle on the platform, singing "Go ye now in peace" to their teachers. We shed tears as we hugged each other.

Not only do I now have friends in many parts of Eastern Europe, but I know that the English and theology they have learned, along with their wider experience of the Christian faith through meeting one another at IBLA, will change their home churches, and that those churches have the privilege of trained and mature lay leaders who reflect the love of God in a very special way.

Jenny Smith returned earlier this year having been a BMS volunteer with the International Baptist Lay Academy in Budapest. I fail to see the difference between 'missionaries' and 'Christians'. Does the "great commission", (Matthew 28:19) somehow distinguish between those who go and those who stay? Perhaps I have a translation of the Bible which omits 'those who go abroad!' I think not. We are, as Christians, given no option. If we love Jesus, know salvation through Him and desire to please God, we are missionaries. The geographic location is up to God. Some leave home, family and comfort. Some do not. The brief for us all is the same.

Jesus speaks to all His disciples. How can we accept the "I am with you" bit and not the command to be missionaries?

Cross-cultural mission may, in fact, be the simpler of the two options. You stick out like a sore thumb for many reasons. People want to know why you are trying to fix their wells, partner in their theological colleges or shelter their street children. You can tell them why, it isn't embarrassing.

It's more complex and embarrassing to live counter-culturally in your own country. After all, you blend in. No-one's going to notice unless you are really different in the way you work, relax or socialise.

BMS missionaries live cross-culturally for God, that's obvious.

Where are we, the ones for whom the great commission sent us nowhere different? Are we living counter-culturally as Christians, as involved in social and political action as our overseas colleagues? Changing lives for Jesus? Are we making disciples, teaching and baptising? Are we enabling others, by our money and support, to fulfil Jesus' command? Or do we go to church and hope someone will notice.

About mission then. Did Jesus mean always 'them', never 'us'?

Carolyn Green is the current BMS vice-president and will take the president's chair next May. She and her husband, Steve, were BMS missionaries in Zaire from 1980 to 1991

SETAPART SETAPORT FORME

Volunteers to work in partnership

Bangladesh:

Short term (six months) mature administrator working with the Bangladesh Baptist Sanga, to assist with central office administration.

Hungary:

Short term (academic vear) TEFL teacher to train theological students in English at the International Baptist Lay Academy.

Albania:

Short term (six months) teachers in primary and secondary age ranges.

Thailand:

Short term (six months) administrator for Chiang Rai mission boarding school to help update systems which will effectively manage financial planning, working with local office staff. (Suit single volunteer or volunteer couple).

Full time mission partners

Sri Lanka:

Ministerial couple with educational background to serve the Sri Lanka Baptist Union, which aims to have a greater input into schools and colleges.

Thailand:

Pastor to work with the Church of Christ in the Bangkok area to identify areas of outreach and social need, and encourage local Christians to become active

Nepal:

A number of professional long and short-term posts in medical, administrative. educational and engineering areas.

Other opportunities:

Surgeons, general practitioners, senior health staff, nursing managers, nurse educators.

Phone Andrew North on 01235 512077



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